

ENTERTAINING
EXTRACTS:

BEING

A SELECT COLLECTION,

FROM

NEW BOOKS OF MERIT.

EMBELLISHED WITH

SIX BEAUTIFUL ENGRAVINGS,

BY EMINENT ARTISTS.

PERTH:

PRINTED BY R. MORISON JUNIOR,
FOR R. MORISON & SON, BOOKSELLERS, PERTH;
AND VERNOR & HOOD, BIRCHIN LANE, LONDON.

M,DCC,XCV.

Price Two Shillings, sewed,

ENTER TALKING

NEW YORK

PRINTED

THE BRITISH MUSEUM



NEW YORK

PRINTED WITH

SIX REPRODUCED ENGRAVINGS

BY EMINENT ARTISTS

DEATH

PRINTED BY R. MORRISON JUNIOR,
FOR R. MORRISON & SON, BOOKSELLERS, 15, N. B.
AND VERNOR & MOOD, 11, N. B. LANE, LONDON.

M. DCC. LXXV.

Price Two Shillings, bound.

CONTENTS.

	<i>Page.</i>
CURIOUS Particulars of the City of Paris, in the years 1786 & 1787, from Dr Smith's Tour on the Continent, - - - - -	1
Curious Customs and Manners of the English in Ancient Times, from Petit Andrews' History of Great Britain, - - - - -	14
Life and Character of Kosciusko, the Polish General, - - - - -	29
Explanation of the Telegraphe, - - - - -	30
Observations on Do. - - - - -	31
Account of Maastricht, - - - - -	37
----- Eyndhover, - - - - -	42
----- Bois le Duc, - - - - -	ib.
----- Bommel, - - - - -	44
----- Utrecht, - - - - -	45
Memoirs of Roberſpierre, - - - - -	49
Portrait of Do. from a Paris Journal, - - - - -	61
The Brown Jug, from the Poor Soldier, - - - - -	64
The Pleasures of Memory, - - - - -	65
Character of Louis XVI. from the New Annual Register, - - - - -	78
Androule, a Tale, from the Tales of Elam, - - - - -	80
Description of Affam, a Country north-eaſt of Bengal, from Vanſittart's Aſiatic Reſearches, - - - - -	85
----- of the Manners, Religion, and Laws of the Cuci, or Mountaineers of Tipra, from do. - - - - -	86
Account of the Kingdom of Nepal, from do. - - - - -	88
Introduction to a Narrative of the Events of the Siege of Lyons, - - - - -	93
Anecdotes of the late Earl of Chatham, - - - - -	96
Private Anecdotes of Illuſtrious French Characters, - - - - -	107
Character of the Turkiſh Ladies at Aleppo, - - - - -	116
Screen Scene, from the School for Scandal, - - - - -	121
The Debtor, - - - - -	125
An Account of Druidiſm, - - - - -	126
Description of Amſterdam, - - - - -	154
Method of Raiſing Early Potatoes, - - - - -	174
Humorous Obſervations on Certain Words, - - - - -	179
On	

On some of the favourite Spectacles and Diversion	184
of the English, - - - - -	
Winter, - - - - -	195
The Military Mendicant, - - - - -	196
The Citizen, - - - - -	203
Account of the French Revolution at Geneva, - - - - -	212
Curious Account of an Artificial Nose, - - - - -	216
A Description of a Parish Poor House, - - - - -	217
of a Country Apothecary, - - - - -	219
of a Country Clergyman, Visiting	
the Sick, - - - - -	ib.
Account of the Revolution in Russia, which placed	
the present Empress on the Throne, - - - - -	220
The Closet Scene, from the Poor Soldier, - - - - -	234
That Philosophy which Stops at Secondary Causes, Reproved, - - - - -	235
The Petit Maitre Clergyman, - - - - -	236
Auction Scene, from the School for Scandal, - - - - -	237
Account of Lord Lauderdale's Letters to the Peers	
of Scotland, from the Monthly Review, - - - - -	241
The Great Prophet of Paddington-street, Nephew	
of God, - - - - -	244
Anecdote of Henry IV. Emperor of Germany. - - - - -	247

DIRECTIONS to the Binder for Placing the Plates.

Representation of the Telegraphe, to face Page	30
The Brown Jug, - - - - -	64
Screen Scene, from the School for Scandal, - - - - -	121
View of Amsterdam, - - - - -	154
The Closet Scene, from the Poor Soldier, - - - - -	234
Auction Scene, from the School for Scandal. - - - - -	237



ENTERTAINING EXTRACTS.

CURIOUS PARTICULARS OF THE CITY OF PARIS, IN THE YEARS 1786 & 1787.

[From Dr Smith's Tour on the Continent.]

IT was curious to remark in the summer of 1786, a very prevalent fashion of wearing one solitary carnation, of an uniform pale red, close stuck in the button-hole, in the place of the ribbon of St Louis, which these flowers exactly resembled in colour, and might at a distance be mistaken for it. Although I may incur censure for charging even French vanity with such a foible, I cannot help believing the imitation was designed. A Frenchman might retaliate upon me by noticing a similar fashion, very common in London not long ago, of encircling the coats-of-arms upon carriages with an ornament looking as like a *garter* as it dared, and this was more particularly practised by those who were farthest removed from all possible chance of a real garter. Human nature is every where much the same.

Paris began at this season to grow very dirty and disagreeable, on account of the almost perpetual wet. The want of footways in so large a town is a glaring defect; in consequence of it the general style of walking about Paris in dirty weather is only stepping from one great slippery stone to another, and perhaps sliding into the ditches of mud between. To these comforts may be added the perpetual danger of being run over by all sorts of carriages, rattling and whirling along without either fear or dexterity in their drivers. In no respect is this nation more awkward than in all the tackle belonging to carriages. Their rope harnesses, and clumsy yokes, are so unmanageable it is impossible to drive their carts and waggons with any accuracy; and their preposterous axle-trees, projecting half a yard farther

on each side than they ought, seem purposely calculated to take hold of all the posts they can find, or, like falchions of the war chariots of old, to sweep down every living being that comes in their way.

No wonder then accidents were so frequent. To be run over might be reckoned a sort of natural death in Paris. I have heard that about 100 persons generally made this kind of exit every year. Many a time, as I have shrunk into a corner to avoid these formidable axle-trees, have I thought of the fate of poor Tournefort, who was crushed by one of them so severely, that he acquired a spitting of blood, which in time proved fatal. I saw no signs of their being more inclined to spare one botanist than another; and when I happened to be in a carriage, I felt little less apprehension for those who were then at the mercy of my wheels. For not being one of the *noblesse*, those refined ornaments of society, I could not drive through a crowd careless whether it were age or infancy that might be crushed in my progress. It is incredible what a happy tranquillity persons of any figure had acquired on this subject. I have actually seen a poor old man run over by a gentleman's carriage with the most wanton carelessness on the part of the coachman. Not being able to restrain the indignation natural to an Englishman, 'Why,' said I, 'is not the carriage stopped, and the fellow secured?' A shrug and a stare were the only answer. 'Was it not the fault of the coachman?'
Affurement : C'est la voiture de quelque seigneur !—
Certainly : It is some nobleman's carriage !

No one that has not been in France can imagine how far this aristocratic influence extended. The liveried slaves of a person of the least rank or figure, might behave with any degree of insolence to the most respectable tradesman; nor were blows even to be always resented.

If a well-dressed person in England has occasion to enquire his way, or to ask any other question, of a sentinel, he thinks he pays sufficient respect in treating him as a fellow-citizen, and calling him friend. In France none of these gentlemen were ever addressed
 without

without *Monfieur* and a respectful bow, and it was then ten to one whether or not *Monfieur* would deign to return a civil answer.

But above all did the tyranny of the higher powers shine out in its native glory with respect to game. Not to mention innumerable instances besides, I remember taking a walk with a friend and his family out of the gates one evening, in a place about as much trodden as the most public part of Hyde Park, or St George's Fields before they were so much covered with buildings. A fellow in rags, without any insignia of office, though with all the insolence of it, came up to my friend and told him he must not walk on the grass. 'Why not?' Because of the King's game. 'There can be no game of any kind here, nor within sight, and every body does walk here.' This signified nothing; and as we could not tell but this *might* be a game-keeper, though he might possibly be only a ruffian, who not daring to attack and rob so many of us, gratified his spleen by this pretence to interrupt our recreation, we were obliged to comply; else we might have had a chance of being lodged in the Bicetre, or some other of the 'King's castles at Paris;' *not* till our case had been fairly judged, but till we had made interest with some great man to get us out, by as little attention to law as we had been got in. None but poor unknown villains, unconnected with greater ones, ever suffered from so obsolete a thing as the law.

In walking over the Prince of Conde's grounds at Chantilly, with the person appointed to shew them, we came to a very low wall, with a little wicket which was locked. After waiting some time, and calling to no purpose, I proposed stepping over the wall, which was not three feet high; but our guide started with horror, and told me I should certainly be shot by the game-keeper. I inquired whether my appearance as an English traveller, this man's presence, and the errand we were evidently come on to see the grounds, would not protect me. He answered in the negative; which the game-keeper, when he came, very seriously and positively confirmed.

ENTERTAINING EXTRACTS.

The insolent airs of all these servants and hangers-on exceeded imagination, but they were proportionably servile to all who they had reason to think had any interest with their lords. Not that they were capable of the manly attention, the generous respectful benevolence, which beams from the countenance of honest English domestics, on all those whom they know to be valued by their good master; the cringing of a Parisian was ever precisely the same in all ranks, from a shoe-black on the Pont Neuf to a Duke in the drawing-room.

The most truly respectable people, as Mercier well observes in his *Tableau de Paris*, were those of the middle ranks of life, people of trade or professions. Among these was to be found a great deal of principle, and much domestic felicity, with some share of information. This rank was the most free from the general spirit of artifice and chicanery which made a striking part of the Parisian character. But it must be confessed that among this order of men originated that spirit of enquiry and judgment, and the consequent indignation, that have led to the wonderful convulsions which now engage the attention of Europe, and which have run to the lengths they have, in consequence of the lowest orders of society not being proportionably informed or virtuous. I cannot help offering a few remarks on the subject of this great revolution, though with that diffidence which so unexampled a phenomenon requires; more especially as I conceive spectators, and still less the parties concerned, are by no means cool or disinterested enough at present to judge it accurately or impartially.

I was surprised, on being introduced into various Parisian circles in 1786, to hear much unreserved political talk, and that of a nature which I had supposed would infallibly lead to the Bastille. Its prevailing tenour was, that neither the finances nor the authority of government could long be supported; that the people would not long bear the excessive taxes and excessive oppression under which they groaned; and that the French in general were ardently desirous, and
strongly

strongly flattered themselves with the hopes of being, in a very few years, governed as we are. This was the conversation of people of consideration and property, even connected with the court, and shining in the elevated walks of life. The prevailing sentiments of most ranks were much in favour of the English, as the wonderful adoption of our tastes and fashions of late years, and the avidity with which our publications were read, abundantly evince. I conceive the works of Mr Mércier, especially his *Tableau de Paris*, have contributed to the prevalence of these sentiments more than most books.

In October 1787, the public sentiments began to be greatly agitated. The banishment of the Parliament of Toulouse was much talked of; and when people's tongues were once let loose, they began with one accord to hunt out all persons suspected of being spies of government, and to treat them with just indignity. One of these people being in the *Café de Chartres* leaning his head and arms upon a marble table, was known to a gentleman, who believed him to be listening to the conversation of the place, and without any ceremony gave him a violent blow on the back of his head, which drove his nose against the table, and sent him bleeding out of the room. The company starting with surprise and indignation, the person who gave the blow coolly said, '*Ce n'est qu'une mouche.*' It is but a fly. Alluding to the term *mouchard*, by which such people were distinguished, from their manner of blowing the nose as a signal to each other. Upon this the company were perfectly satisfied, and the poor *mouchard* never returned.

Such occurrences however were but trifles compared with what happened in the next and the following years. Those events it would be superfluous to detail. Their great features are sufficiently well known, though a little distorted one way or other by party misrepresentation. They exhibit, I conceive, in the beginning, A great, rich, and powerful people, bursting indignant one of the noblest spectacles the world ever beheld, from their long-oppressive chains, with a sincere desire to

learn to be what God and Nature intended they should be. Such I doubt not was their prevailing impulse, and such, I will still farther venture to say, was the aim of the first leaders of this vast undertaking. I am authorised to think so by the almost unanimous declarations of better judges than myself, who now say, that if the French had contented themselves with the constitution they first established, nobody could have objected to it, as they had an undoubted right to amend a government which wanted it so much as their old one did. Such persons indeed did not make this declaration in 1789 or 1790. They inveighed then against every thing that was doing in France, as much as they do against all the succeeding horrors. But I speak of their judgment, not of their consistency.

A much more respectable set of politicians think the French revolution is nothing more than the result of the schemes of a sort of designing men, who for the last thirty years have been deliberately undermining all principle whatever; first preaching fine-spun systems of morality and sentiment; then gently insinuating that such systems wanted not the aid of religion, or at least of revelation; and in the end finally aiming to overturn all subordination, all regular government, and it seems all regular society, along with every thing mankind had hitherto held most sacred. Accordingly the ingenious personage who said in a public assembly 'there is no God,' was a legitimate descendant of others who had some time before said it 'in their hearts.' Heaven knows how many pretended philosophers may have come under this description! but Heaven forbid that all who have endeavoured to instruct mankind, and who have notwithstanding been mistaken in some points, should be branded with it! Those who live in a country of free discussion, under a tolerant and rational religion, can form but inadequate conceptions of the indignant struggles of a manly and honest mind, labouring to shake off shackles riveted on in early youth, whose mischiefs are interwoven with all the private vices, and all the public abuses continually before his eyes. Who shall say for himself
he

he could in such circumstances discriminate truth from the multiplicity of falsehood so artfully connected with it? Who could trust his mind, when so misled from the beginning to perceive and to love truth itself when discovered? It surely becomes the friends of true christian piety to have great indulgence for those who have not been favoured with candid rational instruction, like themselves perhaps, but on the contrary have always been surrounded with persons evidently imposing upon others more than their own hearts believed, while their manners discredited every thing they pretended to reverence. The most honest and sagacious enquirer might not always be able to avoid such 'stumbling-blocks.' A sincere lover of truth, firm in his own principles, will respect those who honestly seek it, whether they meet his conclusions or not.

It is hard and unchristian, therefore, to suppose that all who have opposed and satirized corrupt religions and corrupt governments are enemies to true and good ones; nor can one, in that point of view, clearly see what end these subverters of established opinions proposed to themselves. Not profit nor worldly honour, for these lay in a contrary path. The love of singularity is said to have been their aim; yet their opinions were in general too prevalent to be called singular. It is rational to imagine their efforts would not have succeeded, had they not attacked what was in many points weak; and as to their motives, those might be various in purity, it is not for us to judge them. Happy would it have been if the parties attacked had disarmed their adversaries, by adopting their advice when good, and refuting it when erroneous! It is strange nobody has yet tried such an experiment any where for preserving peace and good order!

A most remarkable feature in the present revolution is that change from fulsome royalty in the French nation, to the most serious antipathy to their sovereign; but I believe this change is more apparent than real. This people originally loved their kings; and the national loyalty, along with its pride, was carried to a degree of enthusiasm under Louis XIV. But as it is
not

not in our nature to love what has nothing amiable about it, the title of *well-beloved* given to Louis XV, was little more than 'mouth honour,' like the title of *just* given to the paltry Louis XIII, because he was born under the sign of *Libra*, the balance; and the one nick-name was as wise as the other. The profligacy of the court under Louis XV, far exceeded that of his predecessor; and while the purses of his people were drained to supply his extravagance, and their families ransacked for new victims to his lust, such a father of his people might be feared, but not loved. Not even the 'Corinthian pillars of the polished society' of which he was the head, found it very easy to be the pandars of his Sacred Majesty, though that was a principal road to honour. His sated appetite required almost every day a fresh supply; and the famous Madame du B**** is said to have secured the duration of her dominion, solely by assuming, or rather practising, at her introduction, the direct contrary behaviour to virgin delicacy and reserve. All the courtly pimps were astonished to find themselves week after week, and month after month, destitute of employment, and were obliged to lay aside their old trade to pay their devotions to the favourite sultana.

The unfortunate Louis XVI, one of the best-meaning princes that ever sat on the throne of France, or any other, was welcomed on his accession as all princes are; for the people are always fond of a new sovereign, expecting he should be free from any failings his predecessor might have had, and never dreaming that he may have other and worse faults. In this case however they would not have been disappointed, had he been blest with abilities to execute his good intentions, or rather had not domestic chagrin led him into habits fatal to the employment of the abilities he possessed. I have heard it asserted, before this revolution began, that Louis XVI, was by no means a weak man; an assertion which his last behaviour surely has amply verified. But what could his spotless example alone do to reform the manners of a court, already almost past reformation, while syren pleasure and lavish profuseness,

fuseness, under a most attractive form, led the too willing crowd a contrary way! The benevolent monarch, and the too partial husband, resigned himself to indolence, and tried to find comfort in apathy, from which however he was occasionally roused by insult or neglect. The readiness with which he listened to a scheme of reform, shewed how uneasy he was at the state of his government. Had he but been a Stanislaus, to have joined wisdom and firmness with recititude, he would neither have deserted his honour and his people, nor they perhaps have disappointed him! Interested and ferocious parties would in vain have tried to turn the popular tide against him, had he not, at so critical a period, been induced, by evil counsellors, to forfeit the confidence of his subjects, and separate their interest from his own. But how dearly has he paid for the guilt and folly of others! How dearly has the partner of his fate paid for her faults, let them have been what they would! May the errors of this most wretched princess be remembered only as a warning; and may her sufferings have corrected and atoned for them! Of her political faults, during her prosperity, I presume not to form an idea; for who could dive into the intricacies of one of the most intriguing of all courts? Her subsequent conduct, her plots as they are called, her *treason* against her oppressors, none that can put themselves in her situation will wonder at or blame. Her private faults I will not palliate. They were but too well known when she was in a situation that might be supposed out of the reach of all justice, except the divine; but they will not fail now to be blackened, no doubt, where that can be done. Let it however be remembered, that the state prisons revealed no secrets to the dishonour of this unfortunate Queen, no victims of her jealousy or resentment, though they were often filled with those of the worthless mistresses of former kings. The canting Madame Maintenon spared no pains to entrap and to confine for life a Dutch bookseller who had exposed her character; but Marie Antoinette took not the least vengeance of the
most

most abusive things written and published by persons within her own power.

The French appear to have a great many faults of their own to purge off before they are capable of settling into a well-regulated state—faults which I am ready to allow in a great measure originated from their former bad government. It has of late been a favourite idea, borrowed from one of their satirists, that a Frenchman is like an animal begotten between a monkey and a tyger. If this illiberal reflection were just, could it be expected that such an animal, having been long chained up, goaded, and half-starved, should not be a little unruly when he had broken from his confinement? Nor would the goaders deserve a great deal of pity if they felt his fangs. His wounds indeed are dreadful, and no wonder honest John Bull is easily made to believe him as bad as a fiery dragon, and to brandish his horns a little in his own defence; but when he shall find this monster keeps at home, and has perhaps chafed and fretted him a sleep, or, which is rather to be hoped, has lain down quietly, desiring only to eat and drink in peace without a chain, his own generous nature will surely not grudge such comforts, even to his pretended ‘natural enemy,’ but will rather regret that the poor animal has found himself obliged to take so much trouble to obtain them. He may also thankfully learn from this example, to eat his own grass in quiet, without running at any body that does not offend him, but to beware of a chain, even though it were of silk or gold.

To drop allegory, let us, as I have unawares been led so far into this subject, consider a little the applications to be made from it. I have always wondered at those who made the case of the French so much our own, whether they thought our government wanted a reform or not. It seems more peculiarly injudicious in the latter class to have done so, as the necessity for the French to amend their condition was undoubted, and we had long held them in contempt for not attempting it. Exclamations of danger to ourselves from their attempt (so long as they kept to their own affairs)

affairs) implied therefore a conscious weakness and error at home. On the contrary, I believe some of the first Englishmen who exulted with manly openness at the beginning of the French revolution, never thought of any dangerous application here till it had been made for them; and when the application was made, all the really turbulent and designing spirits were glad to shelter themselves under such respectable banners, while the truly good and honest bore all the odium, and their enemies gladly took advantage of it. A *bellua multorum capitum*, a 'swinish multitude' of all ranks, is always ready at hand to be directed by one party or another, now against Catholics, now against Dissenters, according as it may happen to suit the politics of the day.

I conceive the public mind might have been with more certainty kept quiet from the beginning by temperate intelligible publications, commending the zeal of our neighbours for liberty, and encouraging the hope that by their obtaining a rational government like ours, instead of the tyrannical and intriguing one they had before, a lasting alliance might originate between us, without fear of those bloody wars, in which so many human beings have been sacrificed at the whim of a favourite or a courtesan, and without the bulk of either nation knowing why they were undertaken. If alarms had arisen at home, it might have been suggested that we had already gone through what the French wanted, a revolution in government and a reformation in religion; and whether we had reached perfection or not, prudence required waiting at least till our neighbours *excelled* us. When that vigorous step was set, of abolishing all nobility, instead of childish declamation and lamentations, it would have been more to the purpose to have shewn what the French nobility as a body really were, how infinitely numerous, how absurdly privileged, how proud, idle, and dissipated; surely it was a great injustice to our own nobility, who are legislators, or a determinate part of the government, to confound them with those of France! Whatever the latter might have been originally, they had
lost

lost all beneficial powers and privileges, for which the court had compensated them, at the expence of the nation, by allowing them all manner of noxious ones, such as no manly rational people ought to bear. On this subject I cannot refer to better authority than Mr Arthur Young's Travels, to prove the mischief of these privileges relative to the important article of agriculture.

As to the order of nobility, in itself abstractedly considered, much may be said for and against it. When it has no pernicious powers, independent of those great laws of a state, by which even sovereigns are bound, it has many advantages. It is an economical way of rewarding merit, and its very existence as a thing of value depends upon its not being made cheap. It is at its own peril too that it debases itself by any means, and the main interest of the whole order jointly and separately consists in its members not disgracing their rank. I speak of nobility now as a thing whose sole value depends on opinion, as mere titles. When exemptions from law are connected with these, the case becomes different.

Disputes about forms of government are too endless. Some are undoubtedly bad, as an absolute monarchy; but that a limited one should therefore be bad, is very far from the truth. At first sight an hereditary monarchy of any kind appears ineligible, and perhaps so much so, that human reason might never have contrived it. On this ground it has been cavilled at, and the cavillers answered over and over again; for it is a sufficient answer that this plan is found to be attended with fewer inconveniencies in practice, than many others more specious in appearance. Upon these subjects thinking men may speculate, and these discussions be as free as air, that the world may profit, as it always must, by the exercise of reason. It ill becomes those who differ in opinion to descend to the illiberality of fanatics, and call one another names. Neither is it advisable for them to force their experiments upon mankind. Rational beings should be guided by reason. When a new government is recommended,

commended, or an old one defended, let the arguments be laid down plainly and fairly, void of all declamation, satire, or wit. The one scheme is not to be tried because it is new, nor the other retained because it is old; but if the former be evidently much better than the existing state of things, and therefore would compensate for the great difficulty and trouble of a change, then alone could it deserve any attention; or if, on the contrary, the old establishment should appear to answer its purpose well, or to be capable of amending itself, the hazard of supplanting it by another is by no means adviseable.

A few plain sober considerations of the above complexion, free from all political cant, superstition, party aggravations, and interested deceptions, would I am persuaded, have kept old England perfectly safe from the beginning, without having recourse to dangerous palliatives, such as raising a horror of innovation and opposing the rage of party against party, and sect against sect, which have so often been tried with such very bad and even fatal success. And well they may, for they are only making use of the *follies* of mankind. What a reproach is it upon our species that we so often address ourselves to the *follies*, rather than to our nobler faculties and principles!

I little thought I should ever have written so much upon any political subject; for the small benefit I have always perceived to be derived to the wisdom, happiness, or honesty, of those who interest themselves much in these matters, has rather deterred me from the study of partial politics. The general great interests of truth and humanity are indeed a worthy and exalting enquiry. History, as it serves to develop these, is a noble study; and a good man may in some measure be indemnified for sullyng his mind with the contemplation of court intrigues, and wearying his patience with the squabbles of heroes, to learn why all his fellow creatures are not happy, and how they may have a chance of becoming so, even in spite of their own mistaken endeavours.

CURIOUS PARTICULARS OF THE CUSTOMS AND
MANNERS OF THE ENGLISH IN ANCIENT TIMES.

[From the History of Great Britain on a New Plan,
by Petit Andrews.]

THE customs of the Anglo-Saxons (and indeed of all the northern nations) have somewhat particularly worth notice in them, as far as they relate to matrimony.

A woman unmarried was always supposed to have a 'mund-bora,' a guardian or owner; the virgin belonged to her father, brother, uncle, or nearest male relation; the widow claimed the same protection of her dead husband's male relatives; the lover was obliged to buy his mistress of her 'mund-bora,' by a 'mede,' or gift, the amount of which was settled by a law, that set a higher price on the maid by one half, than on the relict.

If unadvisedly the wooer wedded the lady without the mund-bora's consent, her person and goods were still the property of her guardian; and an injury offered to her was to be atoned for, not to the spouse but to the mund-bora.

At the wedding* the mund-bora delivered up his ward to the spouse, a friend of whom had previously avowed himself the guarantee of a proper and steady provision for the bride in case of her husband's death. At the feast which followed, the usual and large presents of gold, arms, cloths, household stuff, &c. made by the invited relations, formed the portion of the bride, who had beside from custom immemorial, a right to ask of her mate on the next sun-rising after her nuptials

* The nuptial benediction was frequently given to the bride while standing under a kind of veil, held over her head by four tall men that her blushes might be concealed. To a widow this ceremony was always omitted.—

Muratori.

tials a 'morgæn-gife,' or morning's gift, to serve as her pin money*.—*Wilk. Leg. Sax. Spelman's Gloss.*

We know little as to the divorces of the Anglo-Saxons, although they sometimes appear: but the Welch laws allowed the husband to put away his wife for behaviour tending toward adultery; while on her part she might on very slight accounts separate her concerns from his; it was a sufficient cause if she discovered that he had an ill-scented breath.—*Leges Wallice.*

With respect to conjugal authority, our neighbours of Wales allotted decisively that, if the wife called her husband opprobrious names, pulled him by the beard, squandered away his goods, or lastly, if he found her in bed with another man, the injured spouse might give her three blows with a stick on any part of her except her head. But if he should beat her more severely or for a less cause, he was liable to pay a considerable fine.—*Ibid.*

In the education of their children the Anglo-Saxons only sought to render them dauntless and apt for the two most important occupations of their future lives, war and the chase†. It was a usual trial of a child's courage, to place him on the sloping roof of a building, and if without screaming or terror he held fast, he was styled 'a stout-herce,' or brave boy.—*Howel.*

Much more joyous was the ceremony of sepulture among the Anglo-Saxons than that of marriage. The house in which the body lay till its burial, was a perpetual scene of feasting, singing, dancing, and every species of riot; this was very expensive to the family of the deceased; and in the north it was carried so far that the corpse was forcibly kept unburied by the visiting friends, until they were certain that they had

B 2

consumed

* We may easily trace here the trustees to settlement; and the giving away the bride still in use with us. To explain the morgæn-gife we must perhaps look to the customs of the east.

† After, the biographer of Alfred, mentions with amazement that the king made his youngest son Ethelward be taught to read, before he made him acquainted with hunting.—V. Elfredi.

consumed all the wealth the deceased had left behind him, in games and festivity. In vain did the church exert itself against such enormities. The custom had prevailed during the times of paganism, and was much too pleasant to be abandoned by the half-Christians of the early centuries.—*Spelman, &c.*

In private life the Anglo-Saxons were devout to the extreme of credulity; and hospitable to drunken extravagance; their manners were rough, but social; when married, each side respected the nuptial tie, and most of the ladies suckled their own children.

Their boards were plainly but plentifully served. Large joints of roasted meat seem to have had the preference; salted victuals were much in use.—*Hen. of Huntingdon.*

At table, the rank of the guests was strictly observed; and by the laws of Canute, a person sitting above his proper station was to be pelted out of his place by bones, at the discretion of the company, without the privilege of taking offence.—*Bath. Leg. Canut.*

The lady (or as the Saxons named her, 'leaf-dien,' the bread giver) sat, as now, at the upper end of the board and distributed the provisions to her guests.

The liquors used at genteel tables among the Anglo-Saxons, were wine, ale and spiced ale, pigment, (a composition of wine, spice, and honey) morat, (honey diluted with mulberry juice) and mead.—*Du Cange's Gloss. in Verb. Moratum, &c.*

The dress of the Anglo-Saxon gentleman was a loose cloak which reached down to the ancles; and over that a long robe fastened over both shoulders on the middle of the breast, by a clasp or buckle. These cloaks and robes were frequently * lined with rich furs and bordered with gold or embroidery. The soldiers and

* *Wulstan, bishop of Worcester, was mocked by the bishop of Constance for wearing a mantle lined with the fur of lambs, and advised at least, to adorn his cloak with cat skins. 'Alas! my brother,' (replied Wulstan) 'I have often heard of the Lamb of God, but never of his cat.' This piece of wit turned the laugh against the German prelate.—Anglia Sacra.*

and common people wore close coats only reaching to the knee : and short cloaks hanging over the left shoulder and buckled on the right. These had sometimes an edging of gold.

They wore caps that came to a point in front, which were probably made of the skins of beasts.

The women wore a long loose robe reaching to the ground. On their heads hung a veil which, falling down before, was gathered up at the corners and folded round their necks and over their bosoms. The robe was usually ornamented with a broad border, coloured or embroidered. Slippers were worn by men and women of fashion ; and the men had a crossed bandage in lieu of a stocking.

The hair of the men was worn long and flowing, and the beard was permitted to grow on the upper lip. ' These are not soldiers but monks,' said one of Harold's spies who had watched the Normans, and observed with surprise that they had no mustachos, and bitter were the invectives of the Anglo-Saxons against the conqueror for forcing them to abandon these favourite appendages.—*M. Paris. Vit. Abb.*

Gold chains and bracelets were favourite ornaments of both sexes.—*W. of Malmsh.*

In England every man was a soldier ; and the county-meetings were styled ' Wapontacks,' from the eastern custom of going armed to the assembly and of touching the spear of the magistrate, to show the readiness of each man for action. Slaves were not suffered to carry arms about them ; the very gift of a weapon conferred freedom.

On the other hand, the free man never stirred abroad without his spear ; and laws were actually made to guard against the damages occasioned by the careless bearer.—*Wilkins.*

In battle, the ceorles who formed the infantry, beside a broad sword, and sometimes a club, bore only a round shield with an offensive pointed weapon in the centre. The cavalry, being composed of thanes, huscarles and the richer ceorles who could afford to keep horses, was better provided with defensive armour.

The swords of the horsemen were long and broad ; and they bore a spear in a kind of rest.—*Strutt's View, &c.*

The character of the Anglo-Saxons as to personal courage varied according to the behaviour of their leaders. Under Egbert, Alfred and his immediate successors they maintained the credit which their German ancestors had gained in battle. Cowed by the unmanly bigotry of Edgar and Ethelred the Unready, they shrunk into the meanest degree of cowardice and treachery ; but when headed by Edmund Ironside and Harold II, they fought (although not with success) with the most undaunted bravery.

IN the article of marriage very little alteration appears in the æra of the Anglo-Normans, from the custom used by their predecessors.

The guardianship of the maiden was strictly maintained. And an old chronicler bitterly complains ' That wardes are bought and solde as commonlye as are beastes,' and that ' they are forced to see with another mannes eye and say yea with another mannes tongue,' &c.

The ceremony of putting on the wedding ring seems to have been a Norman addition.

Henry Beauclerc made a law which rendered contracts of marriage, if unwitnessed, void ; it restrained matrimony to the seventh degree of consanguinity ; and deprived the widow, who should re-marry within a year after her spouse's death, of all advantage from any possessions or wealth which she might inherit from him.

Baptism was celebrated nearly as in the modern times.—*Strutt from Langton and Peckham's Constitutions.*

The funerals of the Anglo-Normans were magnificent. M. Paris tells us that the body of Henry II, was dressed in the royal robes, a golden crown on the head, and shoes wrought with gold on the feet. In this manner it is shewn to the people with the face uncovered. The same author describes the pompous ceremonies and dresses used at the interment of each church

church-dignitary; and has even left a drawing by his own hand to illustrate the subject.—*Strutt*.

Stone coffins and large wooden chests were used to enclose the bodies of the deceased.—*Ibid*.

It was the custom with the Anglo-Norman race to celebrate a solemn dirge and to mourn for the decease of foreign princes.—*Caxton's Additions to the Polychronicon*.

The customs introduced by the Normans in England were in general praise-worthy and gentlemen-like, when compared to those of the Anglo-Saxons. Knighthood, which necessarily comprehended a brave and liberal heart, a firm demeanor and a graceful performance of manlike exercises, flourished under their protection. The knight, after having served a kind of apprenticeship during seven or eight years as an esquire, bound himself by a solemn oath to be loyal to his king, to protect the virtuous part of the fair sex and to rescue widows and orphans from oppression at the hazard of his life. The tilts and tournaments (which were pompous festivals where the skill and agility of the knight were severely tried) afforded perpetual incentives to excellence in military* science; and the picturesque duty annexed to chivalry, of chusing a supreme lady, in defence of whose beauty and virtue her knight was always ready to combat, hid its own absurdity under a veil of elegance.—*St Palay sur la Chevalerie*.

Beside

* *The very great hazard of this warlike sport occasioned it to be forbidden by decrees of several popes, says Lambarde; those who fell at tiltings were also (as Camden writes) denied Christian burial. The severe prohibitions seem to have related more to private exercises than to royal tournaments, which gained much ground under Richard Cœur de Lion and his successors. 'These dangers being sufficiently provided for,' (says Lambarde) 'and the men waxing expert.' Yet not so 'expert' but that many fatal accidents occurred; as witness an earl of Pembroke, an earl of Moray, a duke of Albany, and a king of France, who (with many more) owed their death to tilting.*

Beside the tournament, a diversion allotted only to persons of rank, the favourite sports of the principal Normans, were hunting and hawking; these the * kings, prelates †, and noblemen pursued with an incredible eagerness, and without the smallest regard to the labours of the husbandman. ‘By these pursuits,’ (says John of Salisbury) ‘they lose their humanity, and became monsters like the savage animals they chase; shepherds and their flocks are driven from their pastures, that wild beasts may range in them at large; should one of these potent sportsmen approach your dwelling, hasten to bring out every refreshment which you have in your house or which you can beg or borrow of your neighbours, lest you should find the fatal consequence of your neglect; and perhaps be accused of treason.’

The game of chess and still more the various chances of the dice constituted some domestic amusements for the great. That they carried these to excess we may judge from many circumstances. Even the horrors of civil war could not damp their spirit of gaming; for M. Paris complains of the barons, associated to resist the tyranny of John, for spending their time in luxury and playing with dice, when their appearance was wanted in the field. Excessive gaming at sea was restrained by the second of those laws which the united kings of England and France drew up in 1190 for the government of the force fitted out against the Saracens. There it is enacted that knights and clerks shall be restrained to the loss of twenty shillings (nearly what fifteen pounds would be in the eighteenth century) in a day. But that soldiers or sailors, if detected in playing for money,

* *Their predecessors of the Saxon race had set them the example. Edward the Confessor (as ought to have been told in its place) received yearly, from the manor of Barton near Gloucester, three thousand loaves of bread for the maintenance of his dogs.—Atkyns.*

† *Peter de Blois records the exploits of Walter bishop of Rochester; who, at the age of eighty years, followed the chase with such perseverance and spirit that he totally neglected the care of his diocese.*

ney, shall be fined at will or whipped or ducked.—
Brompton. Benedict. Abbas.

Theatrical entertainments were not wholly unknown. The miracles of saints and the sufferings of martyrs were the subjects of dramatic representations in London as Fitz Stephens writes; and we find by M. Paris that Geoffrey, an abbot of St Albans, was the author of a play of St Katharine; and that he borrowed from the Sacristan, the holy vestments of the abbey to adorn the actors.

The more gross amusements of the Norman nobility in the pantomime style have been mentioned in a former note from John of Salisbury, who though a severe, was a tolerably candid critic on the times he lived in.

The common people were not without their diversions. Bull baiting, cock-fighting and horse-racing were known to the men of London: the sports on the Thames, the skating, and the various exercises and entertainments of the twelfth century are accurately and even elegantly painted by Fitz Stephens in his description of London.

The Normans were sober and rather delicate at their meals when they first invaded England. It was not long however before they equalled their predecessors in feasting and even added costly epicurism to brutal * gluttony.—Yet two meals each day supplied the place of the Anglo-Saxon four, and Robert de Mellent, prime minister and favourite of Henry Beauclerc, strove hard to reduce these two to one.—*W. Malmish.*

Among

* ‘*Their baggage horses are loaded,*’ (says Peter de Blois, describing the barons and knights going to war) ‘*not with weapons but wine, not with lancets but luncheons, not with battle-axes but bottles, not with spears but with spits.*’ ‘*All the sorts of beasts that roam on the land, of fishes that swim in the water, and of birds that fly in the air,*’ were collected for the table of William de Longchamp, bishop of Fly, says one of his contemporaries.—*Benedict. Abbas.*

Among the most despotic barons there was a kind of gross hospitality and indiscriminate charity*, which caused their tyranny to be overlooked.

The dinner was held at nine in the morning, the supper at five in the afternoon. Beside the common meats many dishes were used with the composition of which we are not now acquainted. As to liquors they had several kinds compounded of honey, of spices, and of mulberry juice. Such as hypocras, pigment, claret and morat, beside wine, cyder, perry and ale.

Various kinds of bread were in use. The 'panis piperatus,' was a sort of gingerbread. Wastel cakes and finnel cakes, as they were part of the royal allowance of the K. of Scots when in England, were probably made of the finest meal.—*Rym. Fœd.*

There was great inconsistency in the general and national character of the Anglo-Normans. They were at the same time acutely discerning and grossly† credulous; honourably brave and atrociously cruel; respectful to the fair sex even to adoration, yet brutally licentious in their conduct to individuals; effeminate in their dress and manners; yet patient in almost intolerable fatigues.

During more than an hundred years, the Normans in England shaved their faces. W. de Percy (who accompanied duke Robert in 1096 to Palestine) was styled, on account of singularity as to this point,
'William

* *As for instance that of sir William Fitz William who lived about 1117, and who inscribed on a cross in Sprotborough High-street the following verses which (together with the cross) were destroyed in 1520.*

*'Who so is hongry, and list well eate
Let him come to Sprotborough to his meate,
And for a night, and for a daye,
His horse shall have both corne and haye.
And no man shall aske hym where he goith away.'*

MS. apud Collins.

† *As witness their entire belief in astrology.*

‘William Aligernons,’ or ‘William with the* whifkers.’

The dress of the Anglo-Norman was, in the eleventh century, simple if not elegant. The great wore a long and close gown, which reached down to their heels and had its bottom frequently embroidered with gold. Over this hung an equally long cloak which was generally buckled over the breast. When riding or walking abroad, a hood always hung behind the cloak. The close gown was put over the head like a shirt and fastened round the waist by a girdle, which was often embroidered and set with precious stones.—*Strutt from Ant. Paintings.*

They wore breeches and stockings made of fine cloth and sometimes very costly. The absurd long toed shoes came in with William Rufus. The queen and women of fashion wore loose gowns trailing on the ground and girt round the waist. The married women had an additional robe over the gown, hanging down before not unlike a sacerdotal garment. To the girdle, a large purse or pouch was suspended. The men wore their hair long, except sometimes when suddenly wrought on by fanaticism.

In the approaching centuries we shall find strange variations from this simplicity of habit. The crusades indeed seem to have introduced to northern Europe, among other vices, luxury and effeminacy in dress, to a degree which a modern man of fashion would blush to imitate†.

The umbrella was in use as early as the reign of king Stephen.—*Strutt.*

THE

* From this old French name springs ‘Algernon,’ a favourite appellation in the noble family of Percy.—Coll: Peerage.

† Consult the curious engravings in Mr Strutt’s *Regal Antiquities*. Holingshed asserts that sir John Arundel, when setting out upon an expedition against the coast of France at a period little later than this, had ‘fifty-two new suits of apparel of cloth of gold or tissue.’

THE tournament shone in its highest lustre during the thirteenth and fourteenth ages. The rival monarchs of England and France had found the energetic valour of their nobility depended greatly on the prevalence of this institution; and it was proportionably encouraged. The effect was considerable in a military light; but its expences were vast, its dangers great; and, when the ladies began to take delight in pursuing exhibitions of this kind from one end of the realm to the other*, it certainly neither increased the delicacy or the humanity of the sex. The chase and in general the sports of the field were still eagerly followed by those of the highest ranks.—*Froissant, passim.*

The amusements of the people continued nearly the same as in the ages immediately preceding. They received indeed from a proclamation of Edward II. in 1363, an admonition that it would redound much more to their credit if they would ‘like those of former

* *The picture of the fair rantipoles of England, at a period when the pride of glory and conquest had exhilarated the hearts of both sexes almost to insanity, as drawn by a contemporary is too curious to be omitted in this place. ‘These tournaments’ are attended by many ladies of the first rank and greatest beauty, but not always of the most untainted reputation. These ladies are dressed in party coloured tunics, one half being of one colour, and the other half of another. Their lirripes (or tippets) are very short, their caps remarkably little and wrapt about their heads with cords; their girdles are ornamented with gold and silver; and they wear short swords (like daggers) before them, which hang across their stomach. They are mounted on the finest horses, with the richest furniture; thus equipped, they ride from place to place in quest of tournaments; by which they dissipate their fortunes and not unfrequently ruin their reputation.’—Kington apud Henry.*

Soon we must prepare to see these lovely, thoughtless beings lying in trenches; and partaking the dangers and the joys of the heroes of invasion and rapine.

mer times,' apply themselves to archery, instead of spending their time in throwing stones, wood or iron; in playing at hand-ball, foot-ball, or club-ball; in bull-baiting and cock-fighting, or in more useless and dishonest games.'—*Rym. Fod.*

Mysteries and miracles, a kind of poetic dialogues, representing detached scenes from the Old and New Testament, were the only dramatic amusements; and were acted sometimes by monks, sometimes by commercial companies. There were indeed also moralities, serious reflections on human life in verse, equally heavy and ill-judged.—*Warton.*

As to tragedy and comedy; when spoken of, a narration, not a drama seems to have been intended.—*Prologue to Chaucer's Monk's Tale.*

That there were entertainments of a more diverting turn we may conjecture from the numbers of minstrels and jongleurs which were entertained and encouraged by the great. An old chronicle cited by St Palaye introduces some of that mirth-loving crew dancing on ropes, others riding on oxen dressed in scarlet, and sounding their horns on the approach of every dish, at the nuptials of Prince Robert of France, at Compiègne in 1237. John of Salisbury too recounts some of their feats of buffoonery; but none seem to have been connected like a farce or pantomime*.

The passion for feasting increased so much in England in the fourteenth century that a severe law was enacted by Edward III, to restrain certain ranks to proportionable banquets. Yet the example which he gave edified not; for, when his son Lionel of Clarence

C

married

* In the sixth of Edward III, we find a company of men, styled vagrants, and ordered to be whipped through London for representing scandalous things in ale-houses, &c. These are supposed to have been 'Mummers,' a species of performers in the lowest and most scurrilous dramatic line. They always went masqued; were lawless and profligate; and were at length proscribed by a statute in the third of Henry VIII.—Preface to Doddsley's Old Plays.

married Violentis of Milan, there were thirty courses, and the fragments of the table fed 1000 persons.

‘The wines’ must not be forgotten when we treat of our ancestors luxuries. This expression denoted a collation taken by the great and elegant just before they went to bed, and consisted of spiced liquors and delicate cakes.

The varied and ridiculous modes of dress which the thirteenth and fourteenth centuries produced were very justly the subject of bitter reprehension from the satirists of the time. Sometimes too the higher powers attempted to regulate * them but never with success.

The dress of the ladies of fashion has been described in a foregoing note; and the following portrait drawn by a masterly pencil, does at least, equal justice to the fine gentlemen of the age.

‘What could exhibit a more fantastical appearance than an English beau of the fourteenth century? He wore long pointed shoes fastened to his knees by gold or silver chains; hose of one colour on the one leg, and of another colour on the other; short breeches which did not reach to the middle of his thighs and disclosed the shape of all the parts included in them; a coat, the one half white, the other half black or blue; a long beard; a silk hood buttoned under his chin, embroidered with grotesque figures of animals, dancing men, &c. and sometimes ornamented with gold and precious stones.’ This dress was the top of the mode in the reign of Edward III †.

We

* *The long-toed shoes in particular were during three centuries in vain assaulted by bulls from the popes, decrees of councils and declamations of the clergy.*

These strange favourites were called ‘Crackowes,’ and were sometimes cut at the top in imitation of a church window.’ Chaucer’s spruce parish-clerk Absalom.

‘Had Paulus widowes corven on his shose.’—Henry.

Gloves were a costly article of dress to our ancestors. They were frequently adorned with precious stones.—Rot. Pip. apud Warton.

† *When the personage above-described was mounted,*

ke

We may in some measure guess at the expences which the dress of the times must occasion to a man of the world, by the account which Adam Merimult gives of Sir John Arundell's wardrobe, when setting out, in 1380, on a warlike expedition against France. He had 'two and fiftie new suits of apparell of cloth of gold or tiffue.'

To this let us add the contemporary bard's description of the manner in which a person of rank should be accommodated at his hours of repose*.

Your blankettes shall be of fustiane
Your shetes shall be of clothes of rayne
Your hede-shete shall be of pery pyghte
Wyth dyamonds sette & rubys bryghte.

Whan you are laid in bed so softe
A cage of golde shall hange of losfe
Wythe longe peper sayre brenynge
And cloves that be swete smellynge.

Squire of Low Degree, apud Warton.

C 2

Medical

he was not gallantly equipped unless the horse's bridle or some part of the furniture were stuck full of small bells. Vincent of Beauvais, an early writer, blames the Knights Templars for having to their horse-furniture "Campanulas infixas, magnum emittentes sonitum." Wickliffe censures the priests of his day for their 'fair hors, and jolly and gaie sadeles and bridleles which ring by the way.' Then Chaucer's monk,

*'———When he rod, men might his bridele here,
Gingeling in a whistling wind as clere
And eke as lowde as does the chapell bell,' &c.*

And the great Cœur de Lion as we are told in the Romance which bears his name.

'Hys crouper henge full of belles.'

Warton's Hist. of Poetry.

* Mr Strutt remarks that even royal and noble personages appear in illuminations, &c. to have been totally naked in their beds, during the twelfth and thirteenth centuries, and that this appears strange as in the Saxon, Danish, and early Anglo-Norman eras there appears to have been close garments like shirts on every figure lying in bed.—Customs, &c.

Medical knowledge, at the commencement of the fourteenth century, seems to have been at a very low ebb. Gilbert English (the oldest writer on these subjects in our language) is said by Dr Friend to have borrowed all his science from the Arabian writers. John de Gaddesden, whose 'Medical Rose' is a compendium of the whole practice of physic used in England, in his time, and who has been consulted by princes, and commended by Geoffry Chaucer, appears by some of his recipes, to be extremely ignorant and superstitious. He cured, he says, a son of Edward II. of the small-pox, by wrapping him up in scarlet cloth, and hanging scarlet curtains round his bed! As a remedy for the epilepsy, this fantastical physician orders the patient to be carried to church, to hear the mass during the fast, 'quatuor temporum,' and afterward to wear round his neck a verse of the days gospel written on a scroll by the priest. Yet John de Gaddesden in his *Rosa Anglica* points out the way of rendering salt water fresh by distillation, a discovery supposed to be of much more modern date.—*Friend. Aikin.*

The following extract from a treatise composed by Guido de Cauliaco in 1363, will, as Dr Henry justly observes, clearly point out the state of chirurgery at the æra of which we treat.

'There are five sects of surgeons. The first follow Roger, Roland, &c. and apply poultices to all wounds and abscesses. The second follow Brumis and Theodoric, and use wine only. The third follow Salliceto and Langfranc, and treat wounds with ointments and soft plaisters. The fourth are chiefly Germans, who attend the armies and promiscuously use charms, potions, oil and wool. The fifth are old women and ignorant people who in all cases have recourse to the saints.'—*G. de Cauliaco apud Friend.*

The frequency of famines which prevailed in the earlier centuries affords too clear a proof of the slow progress of agricultural improvement. The wretched tenure by which the inferior farmers held their lands, (a tenure which obliged them to discontinue that labour which they were employing in their own fields, and

and to transfer it to that of their lords, whether prelates or barons) was an effectual bar to every amendment of soil.

If gardening throve better, it was because it flourished immediately by the protection of the great. Almost every large castle or monastery had its kitchen garden, physic-garden, orchard, and frequently its vineyard. And, strange as it may appear to those who consider how much less is now brought about, although with much greater advantages, yet it does appear from evidence we cannot well doubt, that at the period we now treat of, there was wine made in England in great quantity, and of a quality too which at least is never mentioned to its disparagement.

SOME PARTICULARS OF THE LIFE AND CHARACTER
OF KOSCIUSKO.

THIS celebrated chief of the Poles is about the age of forty-two; he is of the Nobles, but, his family being poor, he was educated at the School of Cadets. The rulers of this establishment give the king the power of sending annually four cadets into foreign countries to perfect themselves. Kosciusko was of the number of these selected youths sent into France, where he resided four years, and returned with the reputation of a very skilful engineer. The king gave him a company in the regiment of the Artillery of the Crown. Though rich in the gifts of mind, the person of this officer is, it seems, mean and pitiful; but even with this disadvantage he had the address to captivate the affections of a young lady of the first quality, and finding it impossible to gain the consent of her parents, he persuaded her to elope from them. The father enraged pursued the ravisher, in company with some other of his relations. The lovers were overtaken and overpowered, and Kosciusko had not only the mortification of losing his bride, but of receiving in the fray manual chastisement. Dishonoured, he quitted Poland in despair.

pair. Some time after this, he appeared in America in the rank of adjutant of Washington. At the peace he returned to France, where the French officers who had served in America, and Dr Franklin, always spoke of him as a man to whom America was much indebted.

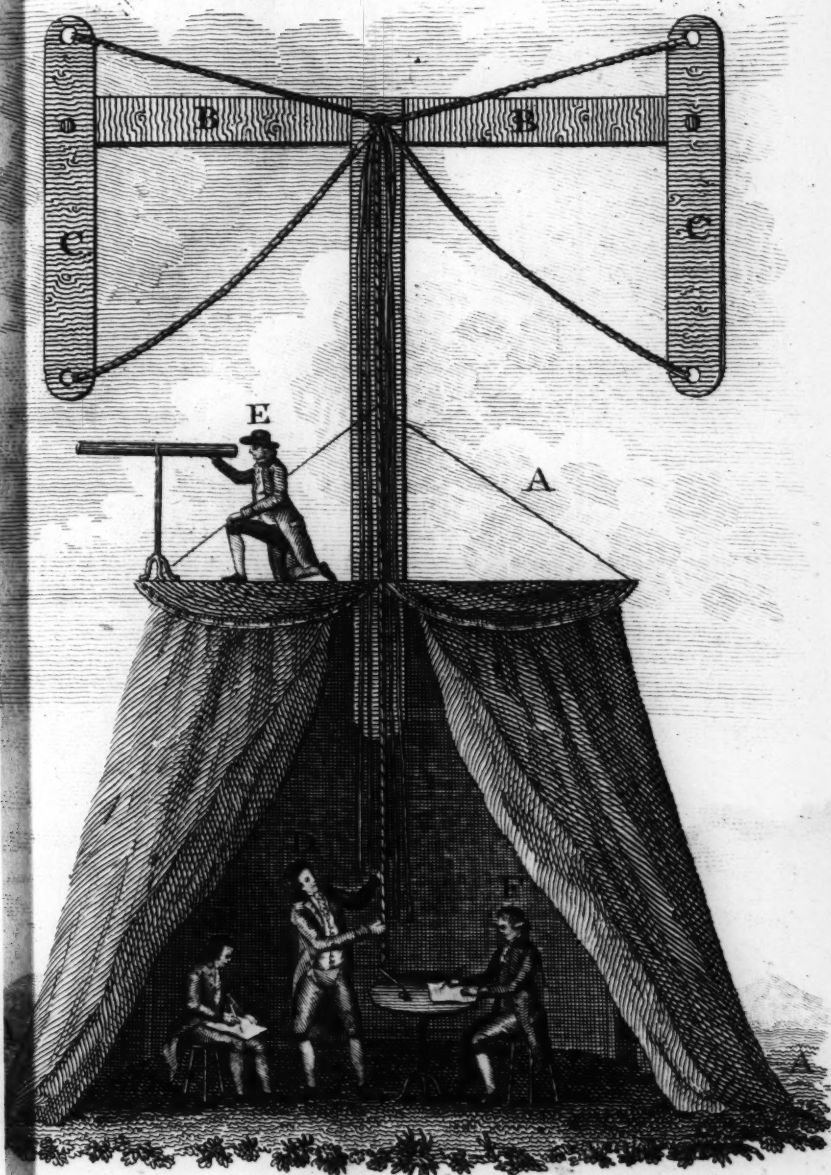
Kosciusko having acquired reputation abroad, ventured to shew himself in his native country, and he was in three battles which Prince Poniatowski fought with the Russians at the time of the Diet of Targowitz. It had been said, that if the councils of Kosciusko had been followed in that short war, affairs would have taken a better turn. When Stanislaus found himself obliged to cease hostilities, Kosciusko again disappeared. He was seen at Pisa in the month of December, when he professed himself going to Geneva, but in fact he went to Paris. There he took instructions from the Committee of Insurrection, and received from them ten millions, which he distributed in Poland, and in a few months afterwards found himself at the head of the insurgents.

EXPLANATION OF THE ANNEXED PLATE OF THE TELEGRAPHE.

- A A A.—A Tent erected at the distance of every four leagues.
- B B.—A great Cross-jack or beam, 16 feet long.
- C C.—Small Cross-jacks. N. B. These three Jacks B B. C C. produce between them 280 movements, by means of ropes which concentrate in the tent: each movement lasts 20 seconds; that is to say, the machine is stopped, and remains motionless in a notch during 20 seconds, and then it begins the second movement, and thus goes on with a rest.
- D.—A man who pulls the rope, and directs the movements of the Machine.
- E.—A man with a Telescope who observes the next Machine and points out to D the movements which he is to imitate.

F F.—Tw

TELEGRAPHE





F F.—Two men writing the names of each movement, which are arbitrary, and compose a cypher of 280 signs, which may be changed at pleasure, and of which the two correspondents hold alone the key; so that all those who work the TELEGRAPHE do not know what news they transmit.

The great Jack only makes four movements, the perpendicular, the horizontal, the first oblique, and the second oblique: the rest have a greater number, and 240 of them are very clear, so that the movement of the Jack is, each time, 45 degrees; that is to say, one-eighth of the Circle.

OBSERVATIONS ON THE TELEGRAPHE.

WITH THE ACCOUNTS PUBLISHED BY MONSIEUR DE
LOLME AND MR WALKER.

THE name of the TELEGRAPHE, is derived from the Greek, *τελεγραφος*; signifying a delineation of distant vision. The French, with their usual adroitness, have carried into practice, the idea which has been repeatedly suggested by philosophical enquirers, both of our own and other countries, respecting visual correspondence. By means of this contrivance, intelligence is said to be actually conveyed, at the rate of upwards of a hundred miles in half an hour, from their armies to the convention, and from the convention to their armies. How far they may have improved on the original plans proposed, is not easily ascertained. There can be no doubt, that they keep the mode by which they effect these communications, as secret as possible. The circumstance, however, has given rise to much discussion; and some ingenious men have liberally presented to the public their ideas on this subject. Among these may be particularly mentioned, the celebrated Monsieur de Lolme, and the scientific Mr Walker: the latter of whom gives the origin of the invention to that luminary of philosophical research, our learned countryman, the Marquis of Worcester.

Monfieur

Monfieur de Lolme's thoughts appear to have been firft drawn to the fubject, by our difgraceful practice of infuring tickets during the daily drawing of the State Lottery.

M. DE LOLME'S THOUGHTS ON TELEGRAPHY.

THE thought that occurred to me, was that of a contrivance, by which thofe horfe and foot pigeons might have faved themfelves a deal of trouble, and at the fame time have conveyed the knowledge of the firft-drawn numbers to diftant parts of the town, with much more fpeed than it is poffible for them to do, even if they were to employ real winged pigeons. The thought occurred to me as a mere joke with myfelf, which I never communicated, being unwilling to give a hint that might accidentally reach and affift fome difhoneft perfons. However, I fhall mention the contrivance now. Being publicly expreffed in a newspaper, it can do no hurt; becaufe, if it ferves as a bad hint to fome, it alfo ferves as a proper caution to others; and, at the fame time, the defcription will enable the reader more readily to underftand the explanation which I intend to give in the iffue, concerning the manner in which the knowledge of many ideas, and even of many exprefs words, may be conveyed in about half an hour from Lifle to Paris; that is, to the diftance of a hundred and twenty miles.

The contrivance I meant for fpeedily conveying to the fartheft end of Oxford Road, the knowledge of a number juft drawn at Guildhall, was this—A garret fhould have been hired, in fome houfe near to Guildhall, or a place fhould have been obtained in the upper part of that fteeple which ftands juft by. A large black board, about feven feet long, and fix feet high, fhould have been affixed or hung outwards to this upper part of the fteeple; and upon this black board, the two or three intended numbers fhould have been previously written in large conspicuous figures, each about eighteen inches long, and proportionably broad and thick, with white chalk, or fome proper whitening ftuff laid on with a houfe-painter's brush. A garret
 fhould

should also have been obtained near the end of Oxford Road; and, in this garret, a telescope should have been placed, ready fixed, and directed towards the above-mentioned board, by means of which telescope the persons stationed in the garret would have instantly read the numbers upon the board. It is a well-known fact, that, with a reflecting telescope, about one foot or fifteen inches long, it is easy to see the hour exhibited by a church dial situated at the distance of two or three miles.

Having expressed the above idea to the reader, I shall now observe, that it is possible to distinguish and clearly read letters and words from a distance of fifteen miles or more. For that purpose, a powerful telescope should be used; and the white letters on the black board should be very large; that is to say, these letters which have no tails, should be three feet long; and those with tails, should be five or six feet long, being at the same time proportionally broad and thick. The black board might be of a sufficient size to contain forty letters in four lines.

Now, supposing that seven stations, with such a black board, and a proper apparatus belonging to each, were placed in the intermediate space, between the two extreme stations at Lisle and Paris, thus forming that space into eight divisions of fifteen miles each, it would be possible, in half an hour's time, to communicate from Lisle to Paris, the words—*Conde has surrendered this morning at 6 o'clock.*

I am taking it here for granted, that the persons placed at the nine different stations, are very attentive in watching the respective signals, as well as expeditious in writing upon the black boards, and also that the telescopes are kept constantly fixed and properly directed. I mean presently to describe a very expeditious method of placing large white letters on the black board.

By means of forty letters, very concisely used, it is possible to convey a deal of important intelligence, in a clear and satisfactory manner; but as forty letters, in some few particular instances, might not perhaps be sufficient,

sufficient, a second successive board might be used, which might be slid over the first, like the scenes at the play-house; upon which second board, the discourse might be farther continued. Care should, at the same time be had, not to slide the second board till it appears, by a proper signal exhibited by the people at the opposite station, that they have fully read the letters on the first board.

The following expedient should be used, for preventing the danger of persons, at the different stations, being either inaccurate, or slow, in forming the large letters with chalk, or a house painter's brush, on the black board. The large letters should be kept ready made before-hand, with bright white tin; and the black board should be fitted with small hooks, by means of which the large tin letters might be easily and instantly affixed to it. A considerable number of such large tin letters might be allowed to each station; and the persons employed in the business might soon be brought to find out the proper letters for forming the prescribed words, as readily as a printer's compositor finds out his types, and places them on his *composing* rule or *stick*.

When the communication is to take place during the night, it should then be effected by means of transparent letters, or *transparencies*; that is to say, the large letters should be cut through large thin sheets of iron; and those sheets, or large cut letters, should be placed before a vivid light or flame; care being at the same time taken, to have the iron sheets placed in such a manner as to allow no light to pass except through those cuts by which the large letters are expressed. The words exhibited during the night, by such large letters of fire or light, might be read from a very great distance indeed, by means of a good telescope.

MR WALKER'S DESCRIPTION OF A TELEGRAPHE.

I CLAIM no praise for the following observations: they are *mere extracts*; but as the subject now occupies, in the highest degree, the public attention, I hope I shall not be considered as an idle intruder.

The

The first point I mean to investigate is, by whom was the discovery first made? And the next, the manner of constructing the machine and its properties.

I have seen it attributed, in some of the papers, to a Norman, by name William Amontons, born in 1663, but whose first appearance seems to be in 1687, when he comes before the Academy of Sciences at Paris, with various ingenious philosophical matters. But I conceive the discovery to have originated in Britain, and from no less a personage than the Marquis of Worcester, to whom also, in fact, the public are indebted for that noble work the Steam Engine.

In a very curious and rare little book, written by that nobleman, in the year in 1655—*some years previously to the birth of Amontons*—entitled—“A Centenary of the Names and Scantlings of such Inventions as at present I can call to mind to *have tried and perfected, &c.*” I find, in the sixth and seventh article, this method of visual correspondence, particularly mentioned.

I place very high confidence in his authority, both for his own assertions, and for another strong reason, I never heard it doubted. His ideas on this head have been improved upon; and the following mode may be easily adopted, though I do not know whether it has or has not.

Provide a circle of wood, (like the dial-plate of a large clock) of about four feet in diameter; and divide its circumference, which will be about 12 feet, into 25 equal parts.

In one of those spaces, cut an open square; and through each of the others, cut one of the 25 letters of the alphabet, the letter *I* serving for *X*.

Over the spaces that are cut, paste a thin oiled paper.

On the top of a pole, fixed to the ground or floor, place a frame of wood, in which there is to be an opening of the same size with one of the divisions of the wheel.

On the outside of this opening, let there be a door by which it may be occasionally closed.

To the pole, let the wheel be fixed at its centre, round which it must turn, and be placed at such a height that the letters on its circumference may answer to the hole in the frame.

Behind that part of the wheel which is opposite to the board, let there be fixed, on a stand, a strong light.

When you would communicate your intelligence, open the door on the outside of the frame—Then put that division of the wheel, on which the square is cut, against the opening, and place the light behind it, that serves as a signal to your correspondent, which he answers by putting his wheel in the same position.

What you intend to communicate being written on paper, and placed before you in a proper position, you turn the wheel round till that division which contains the first letter of the first word comes before the opening; and keep it while you tell *four*—You then turn the wheel, either backward or forward, to the second letter, and keep it before the opening the same time; so of all the letters of that word; and between every one, you place the vacant division before the opening, while you tell *four*.

When you have finished the whole of your intelligence, you shut the door of the frame, or withdraw your light.

Where the distance is considerable, it will be necessary to be provided with proper telescopes. Your apparatus should be placed some way within the room, that it may not be observed by passengers.

It is evident, from the construction of the machine, that it is fully as well adapted for a correspondence by night as by day.

A machine of this sort may be constructed at a trifling expence; and the utility of it is obvious, from the successful experiments the French have made with it. If one be apprehensive lest any other person than his particular correspondent knows what passes, instead of letters, as M. De Lolme observes, twenty-four characters may be used, with which the correspondent may also be previously acquainted.

There

There is one circumstance, however, which, will render this entirely useless, and that is, a thick *fog* or *mist*; for, in that case, let the light be ever so strong, and the letters as large as they may, it will be impossible to discover them at any considerable distance.

THE officers on board our East Indiamen have a very simple mode of communicating with each other, by means of a large board painted black, on which they write in large Roman-letters; and, making a signal to speak, by firing a gun, immediately hoist the board. This being read, a gun is fired from the other ship, and their answer given in the same manner. In this way they easily correspond, as far as the best glasses enable them to see distinctly.

Nothing is more evident, than that all these methods admit of various improvements, to a very great extent. Short-hand characters may be easily adapted; and, by means of transparencies, of different colours, astonishing things might be effected, and perhaps have been in France, by ingenuity and perseverance, duly encouraged to exert their united faculties.

EXTRACTS

FROM A SKETCH OF A TOUR THROUGH THE NETHERLANDS, PUBLISHED IN 1787. INTENDED TO GIVE THE PUBLIC A JUST IDEA OF THE SEAT OF WAR, PREVIOUS TO THE PRESENT DISTURBANCES.

MAESTRICHT,

LIES rather low—you see it for more than two miles before you reach it—At your entrance, the ramparts, draw-bridges, and fortifications (the last amazingly strong) present themselves—Maastricht is situated on the Mease in the province of Brabant; that part of the town, which is on the West side of the river, is in the province of Brabant, and subject to the Dutch; but the Wyche or Suburb, which lies on the

D

east

east side of the river, is in the Bishopric of Liege, and that Prince has the civil government of it—The Dutch took this town from the Spaniards in 1632—The French King, however, retook it from the Dutch more than forty years after the Spaniards had lost it to them—At the treaty of Nimeguen in 1679, the Dutch had it again restored to them—The fortifications are now in the highest repair, nor do I know any place more strongly fortified both by nature and art—At the time of my arrival, the inhabitants were in no little alarm from the Emperor, as in case of the commencement of hostilities, there is no doubt but Maestricht would, from its contiguity to the dominions of the Emperor, be the first place attacked—Yet, I am well persuaded, that a small body of disciplined troops, well provided with ammunition, stores, &c. (and I am convinced, they might with ease store themselves with twelvemonths provision) would be able to defend it against any force that could be brought against it—I think myself justified in this opinion by the resistance it made for four or five months in 1579 against an army of 20,000 men, commanded by an officer of the first military experience of the age in which he lived, the Great Farnese, Duke of Parma—The garrison did not then exceed four thousand men, (in 1785 there were more than four thousand most excellently disciplined troops) and half of these were newly drawn from the adjacent country—men ignorant of military duty, and unaccustomed to hardships and distresses; yet, with all these disadvantages, it was defended for the time I have before mentioned, with incredible obstinacy and good conduct; nor was it at last taken but by surprise—The barracks here are very good—there were in them seven Dutch regiments, so that the town was quite alive—The troops were under the command of the Prince of Hesse Cassel, who is governor of Maestricht, and has his residence there—The streets are in general very well built, and there are several very good houses in appearance—The *Grand Marche* and the *Parade* are both fine open places, and some very elegant buildings in them—The civil government of the town

is lodged in the Burgomaster and Schepens—There are not many curiosities here which would attract the notice of strangers; they shew you the Town-house, two or three churches, and the subterraneous passage.—As to the first, I can say very little in its praise, the external appearance of it is but indifferent, the internal still worse; the churches are nothing capital—No very good pictures in any of them; they are in general neat edifices, and when you have said this, you have said all—The subterraneous passage I had the curiosity to go and see, though I was a full mile and an half from the inn—It is like all passages under ground—They tell you it is possible to go all the way to Lille under ground by this passage, *Credat Judæus Appella, non Ego*—It is certainly of very great extent, and perhaps, even in length, you might go four or five miles—a man and boy light you, each with a torch—The moment you enter, you find yourself astonishingly oppressed with cold, and the moment you come out, with the contrary sensation—It seems to be a kind of stone quarry, supported by a great number of square stone pillars—All the stones they use for building in the adjacent country is fetched from it; and under one part of it I saw great quantities of hay and corn divided into small portions—this is private property, deposited there by the peasants, to defend it from the inclemency of the weather; and such is the force of honesty in this country, amongst even these poor illiterate peasants, that I am told every man's property is as safe here as under lock and key.—In the time of war, this passage serves as a secure asylum for the inhabitants to hide their goods in on the approach of an enemy—Your conductor shews you a part of the passage, where some years since a young lad fell down, I suppose not less than sixty feet; he laid there between two or three days, was then found and taken alive, and is now living at Maestricht—I took a man from the inn to shew me all the curiosities of the place—not that there was any occasion for it; but the poor fellow came and offered his services so genteelly, and resembled so much Shakespear's apothecary in Romeo and

Juliet, that I could not resist the inclination I felt to present him with a *petit ecu*, and I dare say his pride would not have permitted him to accept it as a *douceur*—The man who lights you through the subterraneous passage expects half-a-crown. The public amusements at Maestricht are very good, and I dare say the town is very lively in winter, as many Dutch families of consequence reside in it. The *Comedie* is a very good one, performed by a French company, who are esteemed very capital—I took up my abode at the *Moulin a Vent*—It is by much the best inn here, but there are none good; this inn is famous for good champagne, I never drank so good in my life—it was however dear, eight skelins a bottle, which is four shillings English—All the way I have travelled from Brussels to this place the wines have been getting better, and dearer; Burgundy six skelins a bottle, and *Vin du Rhin* the same price—From Maestricht to Bois le Duc, you may go by water, but it is a wretched tedious conveyance—I therefore preferred land carriage, and hired at the Post-house a coach and four horses, which I engaged to carry me thither in two days, for which I paid three Louis, a crown, one skelin, and ten liards, which is the regulated price—The Post-Master has (to make use of the words of an able and witty Senator, who, in a certain respectable assembly, often entertains his hearers by the sprightliness of his fancy and brilliancy of his wit) a great deal of the *insolence of office*, and thinks it derogatory to his dignity to use one word more than is absolutely necessary—he is indeed a complete Flemish boor—As you enter, and as you go out of Maestricht, you are stopped at the gates to write your name, the next place you design to go to, with the inn at which you mean to lodge; but here, contrary to the former places, you find civility, and I may add politeness, without one interested view—you receive a low bow, and they do not expect (and probably, if you offered, would not accept) any *douceur*—The moment you leave Maestricht, you get into an open, disagreeable, flat country—The road is, for the greatest part of the way,
over

over a barren, sandy heath, through cross roads, which, in winter, must be often impassable—The country is very thinly populated, and you meet with but few villages—The only ones are Stockem, Bree, Weert, (commonly called Falcon Weert, from being famous for the breed of those birds, and from which place Lord Orford in general procures them) which you pass through the first day—You go forty-eight miles before night, and have a very long day's journey, almost as much as eighty miles in England—I would advise all who travel this road, to get out very early from Maestricht—I set out myself before seven o'clock, and did not get to the end of my day's journey till past eight at night—Had it been later in the year, I should have got off much earlier, as it would have been very disagreeable, as well as unsafe to travel such roads in the dark—From Maestricht to within a league of Weert, you continue in the dominions of the Bishop of Liege; afterwards you get into the Dutch territories—The people you see on the road look miserably poor, and send all their children out to beg of you, as you pass—You dine at Bree, which is a little bourck rather prettily situated—I must recommend to all travellers, when they enter their *Auberge* (in case it is on a Friday, or any day in Lent) to remember, that the first thing they say to their host is, that they are Protestants; otherwise, though they have had nothing to eat since six'clock in the morning, some weak soup, a few potatoes and oil, with a stinking pickled herring, will be all their dinner—I do not know what there was in my face, which induced them to suffer me to come within the pale of their church—I am sure, I never felt myself less inclined to embrace their tenets, than after the bad dinner I had—Very fortunately I found a piece of cheese in the house, which was the very best I had eaten, since I left England—The Dutch think they have this article of provisions in the very highest perfection—I am not inclined to own it; I cannot think it can be compared with either the North Wiltshire, or Cheshire cheese of our country—At the different places you stop at, you find none but the

landlord and landlady who speak French—The common people either speak a confused jargon of their own, or Low Dutch—You sleep at

EYNDHOVER,

WHICH is a very considerable little town, though sufficiently important to be under the government of a Burgomaster and Schepens—There are two or three neat churches here; yet nothing to be seen in the inside of them—Travellers would do well to get rid of their German money here, as the coin which goes current in Holland, is entirely different from the German; the chief pieces of money are,

The reyder, which is fourteen gilders.

The ducat, five gilders, five sols.

The gilder, 20 sols.

The styver one sol; besides these, there are double reydens, half reydens, five styvers and an half, &c. in common use—French crowns and half-crowns are also very current in every part of Holland—Eyndhover is only six leagues from Bois le Duc—When you get half way, you meet again the page, which forsook you when you left Maestricht—When you come to a little village named Boxel, the country grows delightfully pleasant, and you see several gentlemen's elegant houses. It is not a little remarkable, that all the way from Maestricht to Bois le Duc, you neither ascend, or descend an hill, scarce is there any elevation of the ground the whole way—This is a circumstance, I dare say, not to be met with in going the same number of miles in any other part of Europe, and which, in my opinion, makes very great amends for the barrenness of the country, and sameness of prospect—You are carried at Eyndhover to the Post-house, the sign is, I think, the Star; and, considering it is so trifling a thoroughfare, the accommodations are by no means bad—When you reach

BOIS LE DUC,

You are stopped, as usual, for your name, &c. The entrance to this place is over two or three draw-bridges—the ramparts and fortifications appear very strong

strong—This place, during the troubles of the war between Spain and Holland, suffered less than most towns; it was only besieged once by Prince Maurice, but the Archduke Albert coming to its relief, he was obliged to raise the siege—in 1629, however, the Dutch succeeded better, and took it with very little resistance on the part of the inhabitants, and ever since it has been subject to them—There is one regiment almost always in the town, and on account of the jealousy subsisting between the French and Dutch, (though the former are dignified by the latter with the appellation of their *Great and Good Allies*). The new raised regiment of Count Maillebois was sent there by the States a few months after I left the place—At Bois le Duc I know no curiosities worthy your attention; it is an ill-built, poor-looking town, and being no thoroughfare, must be in general very dull—I went down to look at the Basen for the shipping, which is indeed no despicable one, though the vessels are but small; they carry, however, merchandise of different kinds to all the ports of Holland—There is a vessel constantly sails three times a-week to Amsterdam, Rotterdam, and the Hague—However partial I may be to water carriage; yet it is only when that conveyance is certain, and the time of being on board limited, which is always the case when you go by the canals, yet I like not to trust myself to the uncertainty, (which to me is worse than the inclemency) with respect to time of the winds and waves; and therefore I the rather chose to go in the most wretched land carriage, which human ingenuity (or more properly human stupidity) could devise—They call the machine a post-waggon, and if jolting and shaking are esteemed peculiar good qualities in a waggon, I know not any thing which has greater pretensions to the title—Had the weather been at the freezing point, I am well convinced no one who travelled in such equipage would feel the smallest inconvenience from cold—they resemble very much the Newmarket rabbit caravans, and when I have said this, I pay the post-waggons of Bois le Duc a very high compliment.—I do not mean in this description to include all the post-

post-waggons of Holland, for I have really seen some built with very great taste, and hung on a light and easy principle—I must, in justice however to the carriages of Bois le Duc, acknowledge the cause of my bad conveyance, which was the grand fair of the town, this being an amusement more followed after than any other in Holland; the young Damons had hired all the better sort of carriages for their Phillis's—Bad as was my conveyance, I was glad to put up with it, and contented to pay seven gilders for it—I have entirely forgot the sign of the inn I stopt at, it seemed not a very good one; yet, as we only staid to breakfast, it did not much signify what sort of an inn it was—The road from Bois le Duc to Utrecht is all through a cross country, and sometimes (even in the summer) impassable—You must think you have a good coachman, and remarkable good horses, if you go as fast as three miles an hour—you cross the Maese and Rhine several times; each passenger pays two sols, the carriage and horses are paid for by the coachman—You are ferried by means of ropes fixed to stakes on each side of the river, which run by means of pullies—The only place you meet with in your way is

BOMMEL,

WHICH is about nine miles from Bois le Duc—It is the capital of the island of that name, situated on the Maese, and is in the confines of Brabant—This place was besieged towards the close of the sixteenth century by the Spaniards—The Dutch, however, contrived to throw succours into it, and the army of the States coming to its relief, obliged the Spaniards to relinquish their undertaking—Bommel has, on account of its important situation, been always well garrisoned, and the fortifications kept up at no small expence to the States—it had five hundred regular troops in it, under the command of the Prince of Hesse D'Armstadt, who is Governor of the island—It is as neat a town as ever I saw, and not unpleasantly situated—It is the residence of several merchants and Dutch gentlemen of middling fortunes, who retire here to enjoy the *otium cum dignitate* at a moderate expence—You pay four sols each passenger

passenger for liberty to pass through this town—a kind of turnpike on the human race, which is demanded of you as you go out of the gates—We were detained so long here, from the owner of the ferry-boat not being to be met with, that we found it impossible to reach Utrecht that night—After going, therefore, not more than a couple of leagues from Bommel, we took up our residence for that night at a small village, called Geldermalsen—a most miserable night's lodging it was; few hedge ale-houses in England have such very bad accommodations, and what added to the unpleasantness, neither host, hostess, coachman, or any person in the house spoke any other language but Low Dutch, which was next to speaking no language at all—I would recommend to all, who purpose travelling this road, to stay all night at Bois le Duc, and set out from thence by four o'clock in the morning—By this means they will avoid every inconvenience, and reach Utrecht the same night—From Geldermalsen, after you have gone two or three miles, the road mends much,—yet all the way from Bois le Duc, the country is miserably poor—On each side the traveller beholds large swampy meadows, almost constantly covered with water—his journey is on a sandy, heavy road, rendered doubly fatiguing by the immense quantity of rain that fell last autumn—The country is very thinly populated, and the people you do see have all the marks of extreme poverty and wretchedness—This, to an Englishman accustomed to see in his own country rich, cultivated corn fields, with dry, beautiful pastures, is wretched beyond description.

UTRECHT

Is rather prettily situated, and the entrance to it looks chearful—the face of the country mends in every respect the nearer you get to this city—This is the capital of the province of the same name, and stands pleasantly situated on the Northern branch of the Rhine—it is the see of a Bishop, and has a most capital university in it; by some preferred to that of Leyden—Utrecht was the first province which resisted the collection

collection of the tax on the subjects of his master in the Netherlands in 1672, which gave rise to the revolt of the Low Countries—The resolute conduct pursued by the rulers in this city and province, in opposing the levy of the tenth penny, may with great justice be said to be the original cause of the independency of the United Provinces; for as the other States had only agreed to the levy of this tax, on condition that all the Provinces agreed to it, so this resistance, on the part of Utrecht, annulled immediately the obligation—To the famous treaty of alliance, which was concluded between the provinces of Flanders, Friezland, Holland, Guelderland, Zealand, and Brabant, some years after the revolt, do the Dutch owe the foundation of their now flourishing and powerful republic; and this treaty of union has ever been considered by them, as containing the fundamental principles of their present constitution—In latter times Utrecht has supported its consequence by the famous treaty concluded here in 1713. The inhabitants of this province have been always famous for the turbulence and restlessness of their dispositions, and for a rooted aversion to the Stadtholder—Faction has been, for several months past, higher here than in any of the provinces—The Prince of Orange (for what cause I know not) is held in the greatest detestation and contempt at Utrecht, and every thing done to thwart his measures, without considering whether they tend to promote the public good, or not—and their inveteracy is not confined to the Prince alone, but extends even to his partizans—A clergyman, a little previous to my going to Utrecht, having the imprudence to mix politics and religion together in his sermon, and to enforce from the pulpit a proper submission and respect to the Stadtholder, was driven from his church, and had nearly paid his life as a forfeiture to his rashness and folly—And, as in so large a city, it is impossible an union of sentiment can exist amongst the different ranks of men in political affairs, so the weaker part have been obliged (as is in general the case) to yield to the stronger; and though disapproving the violent measures of their opponents are,
under

under the necessity of suffering their discontents to remain hidden, ready to burst forth on some future occasion, when it may be their turn to boast a superiority in point of numbers, and consequently in power. A merchant of Utrecht, not more than a fortnight before my arrival, having delivered his sentiments in favour of the Stadtholder, with rather too much warmth, and too little reserve, was marked out immediately by the opposite party as an object of revenge—They combined together to ruin him, and by underselling him in his trade, &c. &c. so far succeeded as to drive him from the city—It seems to me at present, that the resolute tone in which several of the powers of Europe, especially the late King of Prussia, have spoke their sentiments to their High Mightinesses against the impropriety and disrespectfulness of their conduct to the Prince of Orange, has had in some measure the desired effect, and will at last induce them to permit him the exercise of those rights, and of that proper authority and power, always attached to the office of Stadtholder, and which the moderation and prudence of the present Stadtholder's conduct has certainly never justly forfeited—Utrecht is a very large populous city, and has some very fine churches in it, though (after coming out of a Roman Catholic country) they appear at a very great disadvantage—Very few good paintings are ever to be seen within the churches of Protestants—The church of St Martin, at Utrecht, is an elegant building, the tower of it is three hundred and sixty feet high—from the top you may very plainly see Amsterdam, and they tell you fourteen more considerable cities or towns—The day was, however, considerably too cloudy to see them when I was there—The streets are built very regular, and some very handsome private edifices stand in them—The Mall is a very charming walk, and of a Sunday, or an holiday, crowded immensely with the Burgeois and their wives—There is a very noble prison here, a rasp-house, and spin-house, the same as at Amsterdam—It is observed, that there are fewer executions in Utrecht than in any other province of Holland, and it is a great number of years since

since an execution has been here ; there are also fewer debtors, and convicts of every kind ; I know not to what cause this can be attributed—The inhabitants of the Province boast much of this circumstance—I think, however, they are more indebted to good fortune, than to any other cause—From Utrecht to Amsterdam, you may go all the way by water, and it is so delightful a ride by the canal, that most travellers, I am convinced, would prefer that mode of conveyance to any other—indeed very few people in Holland travel any other way than by water—There is a track-scoot fails every day, or more properly several times in a day—I would advise those who go by it, and who wish to be at all comfortable, to take the small cabin to themselves, otherwise they will be crammed into a place, where should it be as bad weather as when I was conveyed by it, they will be almost stifled ; the only inlets for air being in that case closed—The cabin you are put in, if you go as a common passenger, a tall man can scarce sit upright in, much less stand—thirty or forty people are stowed together in it as close as possible, and those of every description and size—Merchants, Jews, sailors, women, and children, promiscuously crowd this wretched stowage—the men, for the most part, smoke all the way—This mode of travelling cannot therefore be very pleasant to an Englishman—The small cabin, at the stern of the barge, only holds four people, it is therefore necessary to bespeak it over night, else you will hardly be able to procure it—You pay forty-two sols for it, which is at the rate of six sols an hour—For a place in the common cabin you pay only two sols an hour (they reckon here by hours, not miles)—They travel here much faster than in Flanders, and are scarce seven hours going from Utrecht to Amsterdam—All the way you see on each side of you large handsome houses, with most delightful gardens, which come quite down to the water's edge, and are laid out with a great deal of taste and elegance—These belong most of them to the rich Bourgeois of Amsterdam and Utrecht, who retire here (as our English cits do to the villages in the environs of

of the metropolis) from the hurry and bustle of business, to enjoy a Saturday and Sunday's rest, free from care and interruption—In this little ride you have a specimen (and no unsuccessful one) of the efforts of art to supplant nature—In a country unusually swampy and marshy, in the midst of meadows covered with water, and scarcely a corn field to be seen, yet on the banks of the river, in this wretched situation by description, and still more wretched in reality, you see gardens laid out in a stile of elegance, which would do no discredit to the most fertile spot in the globe—The water is all drained off by sluices from the houses, and I am informed they are all perfectly dry—The moment you reach the place of landing at Amsterdam, swarms of porters, most of them Jews, meet you with out-stretched arms, ready to grasp your baggage—They are all, for the most part, a set of iniquitous villains—The best thing a stranger can do, is to fix his eye upon one who is not a Jew, or (if he is a sufficient good physiognomist) one who has the least spark of honesty written on his countenance—this man will fetch you a wheel-barrow, and, in the mean time, I would advise, that yourself or servants watch narrowly your baggage, to take care these light fingered gentlemen do not ease you of part of it—When all your things are put into the wheel-barrow, make your porter drive them before you to the hotel you mean to reside at—Give him for his trouble one, two, or three gilders, according to the distance; the landlord will, however, tell you his proper fare—I went to the White Hart, in Warmoes-street, which is in a very good part of the town, and is a good hotel, kept by one Lewis, who was formerly in our navy; he accommodates you well and reasonably.

MEMOIRS OF THE LIFE OF ROBERSPIERRE.

IT is generally said, and believed, that the christian-name of Roberfpierre was Maximilian, and his true
E family-

family-name Damien, which was altered and converted into that of Roberspierre, on account of a certain Damien, uncle to this Roberspierre, who attempted to assassinate Louis the XVth * king of France, on the 5th of January 1757, whose brother was called Robert Pierre Damien; but, being ashamed of his own name, he took both his christian-names, changed *t* into *s* in the word *Robert*, and made *Roberspierre*.

He was born, 1759, in darkness and poverty, but bred up in a genteel manner by the care, and at the expence, of the Bishop of Arras, who, having once seen him, found some wit in his features, and, moved with compassion, brought him up for a counsellor.

If Roberspierre was an enthusiast, he was certainly a shrewd one; for every man with whom he was connected seemed more or less to stumble upon the very spots where this extraordinary character stood firmest. In November 1792, he was silent in the Convention; and when Marat made his appearance, which was about

* *This Francis Damien, an unhappy wretch whose sullen mind, naturally unsettled, was inflamed by the disputes between the king and his parliament relative to religion, embraced the desperate resolution of attempting the life of his sovereign. In the dusk of the evening, as the king prepared to enter his coach, he was suddenly wounded, though slightly, between the ribs, in the presence of his son, and in the midst of his guards. The daring assassin had mingled with the crowd of courtiers, and was instantly betrayed by his distracted countenance. He declared it never was his intention to kill the king, but that he only meant to wound him, that God might touch his heart, and incline him to restore the tranquillity of his dominions, by re-establishing the parliament, and banishing the Archbishop of Paris, whom he regarded as the source of the present commotions. In these frantic and incoherent declarations he persisted amidst the most exquisite tortures; and, after human ingenuity had been exhausted in devising new modes of torment, his judges, tired out with his obstinacy, consigned him to death, the inhumanity of which is increased by the evident madness that stimulated him to the fatal attempt.*

bout the latter end of that month, he only came forward in the most cautious manner. He invariably withstood every temptation, that wealth, beauty, or the wreck of unequalled magnificence, could hold out, whilst the rest of his associates and opponents yielded to them. He was too keen an observer not to get possession of facts, which he might at any time convert to his own use. Hence his blazoned reputation for frugality and honesty. The populace in Paris, to a man, believed that he would rather perish than touch a farthing of public property; but few could be persuaded to think that the Brissotines, &c. were equally incorruptible. When other deputies indulged themselves with their friends and women (witness the accusation against Hebert and Momoro), Roberespierre kept retired from every sort of public amusement, and warily watched the motions of those very men whom he wished to get rid of. With all the appearance of unguarded enthusiasm, he secretly felt every dictate of caution. So far he proved a counterpart of Cromwell.

Roberespierre was an attorney, or what the French call a huissier, at Arras, before the revolution of 1789. As before observed, he was countenanced as a man of talents by the bishop of that place, and was sent to the National Assembly through his interest. From having been a tool to the Orleans faction, he became the most violent enemy they had, and was the first to propose the expulsion of the clergy.—So much for political gratitude.

But what endeared Roberespierre more and more to the party he had espoused, was a design formed to assassinate him.—The facts, as related by Barrere in the Convention, were as follow:—On the 23d of May, 1794, at nine at night, a young woman, aged 20 years, went to the house of Duplai, with whom Roberespierre lodged, and begged to speak with the latter. On being told he was not at home, she replied instantly, “It is truly astonishing, that he, who is a public functionary, should not be at home: as a public functionary he is bound to reply to all those who shall address themselves to him.”

This insolent language gave rise to suspicion; the girl was accordingly apprehended, and carried before the committee of general safety. On the way, she said to her guards, that under the ancient government, when there was a king, an audience could be obtained; and that she would spill the last drop of her blood to have a king.

When before the committee, she gave the following account of herself: "My name is Aimee Cecile Regnault. I am twenty years of age; and the daughter of a stationer in the street La Lantern, near to Marmousets, in the section la Cite."

The following questions were put to her:—Why did you go to the house where Roberfpierre lives?—To speak with him.

Do you know Roberfpierre?—No.

For what purpose did you want to see him?—To see if he suited me.

What do you mean by this expression?—That does not concern you.

Did you say that, as a public functionary, Roberfpierre ought at all times to be ready to see those who had business with him?—I did.

Did you declare that you would spill every drop of blood in your body to have a king again?—Yes.

Do you persist in that declaration?—Yes, for you are fifty thousand tyrants, and I went to Roberfpierre's lodgings to see of what a tyrant was made.

A packet found upon her was now opened; it contained a complete woman's dress. The following questions were put to her: Why did you carry the packet about you?—Because, as I expected to be carried to that place whither I shall soon go, I wished to have a change of linen.

On being asked what she meant by the latter reply, she answered, "The prison, from whence she was to be conveyed to the guillotine."

She had on her person two knives, and was interrogated as to the purpose for which they were destined. Reply, "She did not wish to employ them to the injury of any one."

Barrere

Barrere expatiated on the crimes of the English, both towards the French and neutral nations. They alone, he said, directed the swords of the assassins.

He then presented the plan of a decree, enjoining the republican soldiery not to spare the English and Hanoverians. This was agreed to. The decree is as follows: "No English or Hanoverian prisoner shall be made."—The decree and address were inserted in the bulletin; the report distributed throughout the Republic, and translated into all languages.

Roberfpierre then ascended the tribune, expressed his sincere and ardent attachment to that republican form of government which France had adopted! When he and his colleagues, he said, declared war against faction and vice, they were not insensible that the dagger of the assassin would be lifted against them. Such considerations, however, did not deter them from doing their duty; and he was happy to find that their labours had assisted in establishing the dominion of morality and justice, and in rendering their power immutable and eternal.—The Convention decreed that the speech of Roberfpierre should be printed, sent to the armies and municipalities, and translated into all languages.

It is possible that the attempt to assassinate Roberfpierre was merely a stratagem to render him more popular with his satellites; and to produce the atrocious decree which the Convention enacted in consequence of that event, "that no quarter should in future be given to the English and Hanoverian soldiers." We do not comprehend what connection could possibly subsist between the attempt of this young woman on Roberfpierre's life, and the ferocious decree which succeeded it. We can only account for this abominable measure, by ascribing it to the extreme atrocity which characterized all the resolutions of the Roberfpierrian committee.

Many others were implicated in this plot.—According to the report of Lacoste in the National Convention on the 14th of June, "The conspirators were accustomed to assemble in a pleasure-house at Charunne; they had apartments at Paris, and agents who bought

up the money and assignats with the royal impression on them: corrupt municipal officers and commissioners delivered them passports and certificates of residence, under colour of which the emigrants were enabled to re-enter France, and take possession of their property. — Their first plan was to deliver Marie-Antoinette (the late queen) from the Temple; they carried on a correspondence with her, and were connected with Danton, Chabot, Fabre d'Eglantine, and Julien de Toulouse, who had entered into the plot. They kept up a correspondence with the prisoners confined in the various houses of arrest, whom they were to enable to escape at the time when Hebert and Danton were punished. They introduced false assignats, and had considerable sums at their disposal. As these projects proved abortive, they had recourse to assassination: — Ronfel was connected with Amiral, and several others. You will undoubtedly deliver up (continued Lacoste) all these ruffians to the sword of the law: they alone directed the poignards against the representatives of the people; they are at once the authors and the agents of the foreign faction.”

The National Convention immediately decreed,

That the Revolutionary Tribunal shall immediately try Amiral and the young woman Regnault, assassins of the representatives of the people, Ronfel, Cardinal, &c. &c. all accomplices in the foreign conspiracy, abettors of assassination, and wishing, by means of famine, false assignats, &c. to restore royalty.

A few days after, Amiral and Aimee Cecile Regnault, for attempting to assassinate Robespierre and Collot d'Herbois, together with fifty-two others, accused of being concerned in that conspiracy, were condemned to death by the revolutionary tribunal. It is hardly necessary for us to add, that execution followed very soon after sentence. Mad. Regnault died like one who had acted from principle.

On the 1st of July, Robespierre delivered at the sittings of the Jacobins a speech full of that cool ferocious eloquence which characterized all his harangues against those whom he called Moderates. He complained

plained of several members of the committee of public welfare, who reproached him with being a tyrant and a blood-thirsty despot. His declamation did not seem to make the least impression upon his audience; he threatened to quit the committee of public welfare, and to abandon the helm of government; and no voice was heard soliciting his remaining in his post.

The above speech was indeed as matchless a piece of impudence as ever was delivered from the mouth of man. He dictated with all the haughty insolence of a master, while he requested he might be considered merely as a fellow-servant. He knew that his principles had been unmasked, and that the party against him was strong; and that the loss of power must be to him the immediate forerunner of death; what he could not save by candour and fair-dealing, he endeavoured to preserve by fraud and hypocrisy.

There is a kind of infatuation which attends on ambition; and this laid strong hold of Robespierre. If such were not the case he never would have ventured to the top of that very precipice from which he saw his predecessors hurled, either by the assassin's dagger, or the axe of faction. But so glaring is the *ignis fatuus* of power, that the possession of it was the only object of his attention, and he looked on the glittering summit above with such earnestness, that he had not leisure to bestow a single glance on the ruins below. From his speech, however, some circumstances might be collected which plainly pointed out that he dreaded the effect of a calm; when men's minds, returning from the tempestuous sea in which they were then tossed, reason might resume the helm, and steer the dismasted vessel of state into a harbour of safety. His efforts, therefore, were wholly directed to assist, not to appease, the storm. There must be no time for recollection—no moment for cool consideration. The breath of peace would be to him an atmosphere of annihilation. He lived only in the tempest of war. If he was not wicked before he got into power, he found it necessary to become so now; and therefore he got rid of his conscience, that rapine and murder might be pursued without

without remorse. Thus fortified against all the finer feelings of nature, he had nothing to apprehend from reflection; and, as he had banished from his mind every idea of an hereafter, he rioted without a pang on the blood of his fellow-creatures.

Perhaps so complete a villain was never before moulded into the shape of a man; and the terror which marked his expressions on the subject of moderatism proved that he was acquainted with his own character, and that he believed the bulk of mankind held that opinion of him. Hence it was that he branded those with dissatisfaction to the state, who did not pay homage to his system of governing. He knew that his views were partly discovered, and that any thing like solidity in administration, and permanence of constitution, must be his certain ruin, as well as the ruin of that party attached to his interests. It was natural for him, therefore, to dread the cessation of hostilities, because, with the establishment of peace must come the return of reason; and a nation in its sober senses would be a tribunal of justice, from which Robespierre could never escape with life.

He seemed arrogantly to blame the people in France for attending to the character he bears in England, as if their judgment was only to be directed by his opinion; but he pretty plainly proved from that circumstance that his enemies were numerous at home as well as abroad. He talked of the places he held as a personal burthen that he bore merely for the benefit of the state; but in this his veracity must be doubted by all who heard him, because it was well known by what villany he obtained, and with what art he endeavoured to hold them. His power, he was sensible, had received a shock, and it required more than all the art and treachery he was master of to prevent it from total ruin.

Whilst Robespierre plotted the downfall of the Girondists, the Hebertists, the Dantonists, &c. he was seldom seen in public; certain of triumphing, he remained behind the curtain, and only his subaltern instruments appeared. After that time he was scarcely
ever

ever absent from the club of the Jacobins, whose tribune he often ascended.—Formerly he never appeared but to decide the arrest or death of his adversaries; but he had not latterly authority to imprison those whom he called villains and conspirators in the midst of the Convention. He daily declaimed against them, but no longer dared to name them; he denounced them to the popular fury, but the silence with which he was heard announced his speedy downfall. In vain did he employ the common matter of revolutionary eloquence. It seemed that the ears of his auditors were tired with his speeches, and they listened to them with inattention.

There now existed two leading factions in Paris, who secretly watched each other. The Anti-Robespierrists were the most numerous in the Convention; and Robespierre's aim was to oppose the Jacobins to them.

Hitherto, in every period of the revolution, the most infamous party had conquered; and it was difficult to conceive that there could exist one superior to the Robespierrists in every species of crime.

The contest was between Robespierre and the Committees of Public and General Safety: Robespierre, in concert with St Just and Couthon, all three members of the Committee of Public Safety, had formed a plan to seize into their own hands the whole power delegated by the Convention to the two committees.

For six weeks he had absented himself from the Committee of Public Safety; that is, from the time he found he could not make the other members adopt whatever he thought fit to propose. During that period he and his agents were busy at the *Commune*, at the Jacobin Clubs, and all over Paris, in villifying the two committees, and holding forth the necessity of another revolution, and a new purification of the Convention; in other words, a new proscription of the Members.

On the 26th of July, Robespierre, thinking himself secure of the Jacobin Club, the Mayor, and *Commune* of Paris, and above all, of the armed force, the commander of which, Henriot, was his creature, came down to the Convention, and delivered a prepared speech,

speech, in which he arraigned the conduct of the Committees of Public and General Safety, the Committee of Finance, and the whole system of the government.

It was moved that this speech should be printed and distributed.

Barrere, Billaud Varennes, Cambon, Vadier, and other Members of the committee, said, they wished the speech should be printed, for the people had a right to know the whole truth; and when they had read the charge, they should have an opportunity of reading the answer. They told Robespierre, that if he had thought fit to attend his duty in the Committee of Public Safety, he would have known that many of the allegations in his speech were false; that many things blamed in it had been proposed by himself; that he arraigned the system of Finance because it had deprived persons whom he thought fit to protect, of the means of making fortunes at the public expence; that he had often protected men from punishment when they were really guilty, and denounced the same men when they had committed no crime but that of incurring his displeasure; that the Committee of Public Safety, when they came to a resolution contrary to his opinion, had often found that the execution of it was rendered impossible by his influence; that municipal officers appointed by him had intercepted supplies of ammunition on their way to the armies; that he had set spies upon individual members of the Committee of Public Safety, preparing the victories of the Republic. —After a long debate, the order for printing and distributing Robespierre's speech, which had been passed in the first instance, was revoked.

On the 27th, St Just came to the Convention with a speech to the same purport with that of Robespierre the day before; but, as he began by stating, that he spoke in his own name, and not in the name of the Committee of Public Safety, the Convention refused to hear him. It was stated, that the other members of the Committee of Public Safety knew of his speech, that they had remonstrated with St Just upon it, that he had promised to submit it to their considerations, and

correct

correct such errors as they might point out ; and that now he came to deliver it without having done either.

Billaud Varennes and Tallien denounced Rober-spierre, who attempted to speak, but the Convention refused to hear him, and called upon Barrere.—Bar-rere, in the name of the Committee of Public Safety, corroborated the charge, and stated the measures taken for the defence of the Convention.

Couthon, Roberstpierre the younger, and Le Bas, on their own motion, were successively included in the decree of accusation and arrest, as was also St Just. Roberstpierre himself, far from being dismayed at finding every voice in the Convention raised against him and his four associates, in repeated attempts to obtain hearing, made use of the most coarse and insulting expressions.

In the evening Roberstpierre, and all those who had been arrested as his accomplices or agents, were rescued. The Jacobins, the Mayor, and *Commune* of Paris, declared in his favour. The greater part of the armed force, especially the cannoneers, the influence of Henriot, the commander in chief, were induced, in the first instance, to take the same side. Merlin of Thionville was taken prisoner by Henriot as he was going to the Convention, but released on stating the case to the guard in whose custody he was left. Other members were stopped by municipal officers, and a plan seemed to have been formed to prevent their assembling. Henriot, as he was running about and calling to arms, was taken into custody, but soon after rescued, and carried off in triumph. The Committee of General Safety was surrounded, and the doors forced open ; but the Members happened to be all in the Convention.

In the mean time, the *Commune*, to which Roberstpierre and his associates had repaired, were deposing and appointing public officers ; issuing orders to the sections ; arresting the messengers of the Convention, and exercising various other functions of sovereign power. The department of Paris, and the forty-eight sections, declared immediately for the Convention.

The

The Committees of Public and General Safety acted with promptitude and vigour. The measures they proposed were readily sanctioned by the Convention; and, in a few hours, the people every where prepared to defend their representatives. The armed force soon followed their example, except the cannoneers, who surrounded the *Commune*. They remained undecided till some members of the Convention appeared among them. Yet, but a few hours before Robespierre was re-taken, it was difficult to say whether he or the Convention would prevail. So confident were he and his party at the *Commune* of success, that they had begun to organize their new plan of government; appointed a general of their army, produced a seal of state, the impression of a single *fleur-de-lys*; and, as was said by Barrere in his general report, had given orders for forcing the temple, in order to get into their hands the unfortunate son of the late king.

At three in the morning of the 28th of July, these imaginary sovereigns were prisoners, and, in the evening of the same day, were executed.

The death of Robespierre may perhaps form the most remarkable epocha in the French revolutionary system. It appears that he had fallen without even a mock trial; unpitying all, and unpitied by those over whom he certainly exercised the most bloody tyranny that the human mind ever invented or experienced. It was undoubtedly his aim to have been the supreme *ruling governor* of France, not improbably under the very name of *king*; at least the seal found prepared with the impression of a single *fleur-de-lys*, seems favourable to this supposition.

Who could ever have supposed, until the French Revolution had familiarized us to such strange singularities, that two bad lawyers, born at the two extremities of France, should one day dispute with each other the empire of that vast country?

Barrere was born at the foot of the Pyrenees, was an obscure lawyer, a member of the Constituent Assembly, and succeeded to be the organ of the Girondists and Mountaineers—Robespierre was born on the northern

northern frontier, among the lowest class of the people; was educated at the expence of the bishop of Arras; was by profession a lawyer, and equally obscure in his practice as Barrere. He was despised by both parties in the Constituent Assembly, as a low-lived indifferent speaker.

What the views of the people, or of the Convention, are, it is difficult to determine; but it seems at present to be the French notion of freedom to be subject to the controul or opinion of no one person, but to adopt that form of government which must inevitably prove either the best or the worst possible—the *government of all by all*. This, it is the boast of Britons, is the *principle* of their constitution. But how it can be carried into effect by a numerous body of legislators, *all equal in power*, it remains for France to try. Talents will inevitably insure superiority; this produces jealousy; and, as in the republics of old, as soon as a man deserves well of his country, he becomes suspected; and when his influence is sufficient to obtain him command, he is immediately sacrificed. The scheme has been tried some thousands of years since; yet the herd of *French Imitators* are bent once more on proving its sanguinary futility.

PORTRAIT OF ROBERSPIERRE.

[EXTRACTED FROM A PARIS JOURNAL.]

ROBERSPIERRE, at the time of his death, was aged 35 years. He was short in stature, being only five feet two or three inches in height: his step was firm, and his quick pace in walking announced great activity. By a kind of contraction of the nerves, he used often to fold and compress his hands in each other; and spasmodic contractions were perceived in his shoulders and neck, the latter of which he moved convulsively from side to side.

In his dress he was neat and even elegant, never failing to have his hair in the best order. His features had nothing remarkable about them, unless that their general aspect was somewhat forbidding: his complexion

ion was livid and bilious; his eyes dull, and sunk in their sockets. The constant blinking of the eye-lids seemed to arise from convulsive agitation; and he was never without a remedy in his pocket. He could soften his voice, which was naturally harsh and croaking, and could give grace to his provincial accent. It was remarked of him, that he could never look a man full in the face. He was master of the talent of declamation; and as a public speaker was not amiss at composition. In his harrangues, he was extremely fond of the figure called *antithesis*; but failed whenever he attempted irony. His diction was at times harsh, at others harmoniously modulated, frequently brilliant, but often trite, and was constantly blended with common-place digressions on *virtue*, *crimes*, and *conspiracies*. Even when prepared, he was but an indifferent orator. His logic was often replete with sophisms and subtilties; but he was in general sterile of ideas, with but a very limited scope of thought, as is almost always the case with those who are too much taken up with themselves.

Pride formed the basis of his character; and he had a great thirst for literary, but a still greater for political fame. He spoke with contempt of Mr Pitt; and yet above Mr Pitt he could see nobody unless himself. The reproaches of the English journalists were a high treat to his vanity: whenever he denounced them, his accent and expression betrayed how much his self-love was flattered. It was delightful to him to hear the French armies named, the armies of Robespierre; and he was charmed with being included in the list of tyrants. Daring and cowardly at the same time, he threw a veil over his manœuvres, and was often imprudent in pointing out his victims.

If one of the representatives made a motion which displeased him, he suddenly turned round towards him, and eyed him with a menacing aspect for some minutes. Weak and revengeful, sober and sensual, chaste by temperament, and a libertine by the effect of imagination; he was fond of attracting the notice of the women, and had them imprisoned for the sole pleasure

pleasure of restoring to them their liberty. He made them shed tears to wipe them from their cheeks. In practising his delusions, it was his particular aim to act on tender and weak minds. He spared the priests, because they could forward his plans; and the superstitious and devotees, because he could convert them into instruments to favour his power.

His stile and expression were in a manner mystical; and, next to pride, subtilty was the most marked feature of his character. He was surrounded by those only, whose conduct had been highly criminal, because he could with one word deliver them over to the punishment of the law. He at once protected and terrified a part of the Convention. He converted crimes into errors, and errors into crimes. He dreaded even the shades of the martyrs of liberty, whose influence he weakened, by substituting his own. He was so extremely suspicious and distrustful, that he could have found it in his heart to guillotine the dead themselves.

To enter into a strict analysis of his character, Roberfpierre, born without genius, could not create circumstances, but profited by them with address. To the profound hypocrisy of Cromwell, he joined the cruelty of Sylla, without possessing any of the great military and political qualities of either of those ambitious adventurers. His pride and his ambition, far above his means, exposed him to ridicule. To observe the emphasis with which he boasted of having proclaimed the existence of the Supreme Being, one might have said, that according to his opinion, God would not have existed without him.

When, on the night of the 27th of July he found himself abandoned by his friends, he discharged a pistol in his mouth; and at the same time a gens d'arme wounded him by the discharge of another. Roberfpierre fell bathed in blood; and a Sans-Culotte approaching him, very coolly pronounced these words in his ear—"There exists a Supreme Being."

THE BROWN JUG, A CELEBRATED SONG,
FROM THE POOR SOLDIER :

*With a Characteristic PRINT, from a Painting by
Mr Corbould, elegantly engraved by Mr Chesham.*

DEAR sir, this brown jug that now foams with mild ale,
Out of which I now drink to sweet Kate of the vale;
Was once Toby Filpot, a thirsty old soul,
As e'er crack'd a bottle, or fathom'd a bowl :
In boozing about, 'twas his praise to excel,
And amongst jolly toppers he bore off the bell.

It chanc'd as on dog-days, he sat at his ease,
In his flow'r-woven arbour, as gay as you please,
With his friend and his pipe puffing sorrow away :
Thus honest old Toby sat soaking his clay ;
His breath-doors of life on a sudden were shut ;
And he died full as big as a Dorchester butt.

His body, when long in the ground it had lain,
And time into clay had resolv'd it again,
A potter found out in its covert so snug,
And with part of old Toby he form'd this brown jug.
Now sacred to friendship, to mirth, and mild ale,
So here's to my lovely sweet Kate of the vale.

THE PLEASURES OF MEMORY,

A POEM, IN TWO PARTS.

By the Author of " An Ode to Superstition."

Ampliat ætatis spatium sibi vir bonus : hoc est
Vivere bis, vita posse priore frui. Mart.

PART I.

Dolce sentier, _____
Colle, che mi piacesti, _____
Ov' ancor per usanza Amor mi mena ;
Ben riconosco in voi l'usate forme,
Non, lasso, in me. Petrarch.

ANALYSIS



Dear Sir, this brown jug that now foams with mild ale.

ACT II.



ANALYSIS OF THE FIRST PART.

THE Poem begins with a description of an obscure village, and of the pleasing melancholy which it excites on being revisited after a long absence. This mixed sensation is an effect of the Memory. From an effect we naturally ascend to the cause; and the subject proposed is then unfolded with an investigation of the nature and leading principles of this faculty.

It is evident there is a continued succession of ideas in the mind, and that they introduce each other with a degree of certain regularity. Their complexion depends greatly on the different perceptions of pleasure and pain which we receive through the medium of sense; and, in return, they have a considerable influence on the animal economy.

They are sometimes excited by sensible objects, and sometimes by an internal operation of the mind. Of the former species is most probably the memory of brutes; and its many sources of pleasure to them, as well as ourselves, are considered in the first part. The latter is the most perfect degree of memory, and forms the subject of the second.

When ideas have any relation whatever, they are attractive of each other in the mind; and the conception of any object naturally leads to the idea of another which was connected with it either in time or place, or which can be compared or contrasted with it. Hence arises our attachment to inanimate objects; hence also, in some degree, the love of our country, and the emotion with which we contemplate the celebrated scenes of antiquity. Hence a picture directs our thoughts to the original; and, as cold and darkness suggest forcibly the ideas of heat and light; he, who feels the infirmities of age, dwells most on whatever reminds him of the vigour and vivacity of his youth.

The associating principle, as here employed, is no less conducive to virtue than to happiness; and, as such, it frequently discovers itself in the most tumultuous scenes of life. It addresses our finer feelings, and gives exercise to every mild and generous propensity.

Not confined to man, it extends through all animated nature; and its effects are peculiarly striking in the domestic tribes.

THE PLEASURES OF MEMORY.

PART I.

TWILIGHT's soft dews steal o'er the village-green,
With magic tints to harmonize the scene,
Hush'd is the hum that thro' the hamlet broke,
When round the ruins of their ancient oak
The peasants flock'd to hear the minstrel play,
And games and carols clos'd the busy day.
Her wheel at rest, the matron charms no more
With treasur'd tales of legendary lore.
All, all are fled; nor mirth nor music flows,
To chase the dreams of innocent repose.
All, all are fled; yet still I linger here!
What pensive sweets this silent spot endear?

Mark yon old mansion, frowning through the trees,
Whose hollow turret woos the whistling breeze.
That casement arch'd with ivy's brownest shade,
First to these eyes the light of heav'n convey'd.
The mouldering gateway strews the grass-grown court,
Once the calm scene of many a simple sport;
When nature pleas'd, for life itself was new,
And the heart promis'd what the fancy drew.

See through the fractur'd pediment reveal'd,
Where moss inlays the rudely-sculptur'd shield,
'The martin's old, hereditary nest.

Long may the ruin spare its hallow'd guest!

As jars the hinge, what sullen echoes call!

Oh haste, unfold the hospitable hall!

That hall, where once, in antiquated state,

The chair of justice held the grave debate.

Now stain'd with dews, with cobwebs darkly hung,
Oft has its roof with peals of rapture rung;
When round yon ample board, in due degree,
We sweeten'd every meal with social glee.

The heart's light laughter crown'd the circling jest;

And all was sunshine in each little breast.

'Twas

'Twas here we chas'd the slipper by its sound ;
And turn'd the blindfold hero round and round.
'Twas here, at eve, we form'd our fairy ring ;
And Fancy flutter'd on her wildest wing.
Giants and genii chain'd the wond'ring ear ;
And orphan-woes drew Nature's ready tear.
Oft with the babes we wander'd in the wood,
Or view'd the forest-feats of Robin Hood :
Oft, fancy led, at midnight's fearful hour,
With startling step we scal'd the lonely tow'r ;
O'er infant innocence to hang and weep,
Murder'd by ruffian hands, when smiling in its sleep.

Ye household Deities ! whose guardian eye
Mark'd each pure thought, ere register'd on high ;
Still, still ye walk the consecrated ground,
And breathe the soul of Inspiration round.

As o'er the dusky furniture I bend,
Each chair awakes the feelings of a friend.
The storied arras, source of fond delight,
With old achievement charms the wilder'd sight ;
And still, with heraldry's rich hues imprest,
On the dim window glows the pictur'd crest,
The screen unfolds its many-colour'd chart.
The clock still points its moral to the heart.
That faithful monitor, 'twas heav'n to hear !
When soft it spoke a promis'd pleasure near !
And has its sober hand, its simple chime,
Forgot to trace the feather'd feet of Time ?
That massive beam, with curious carvings wrought,
Whence the caged linnet sooth'd my pensive thought ;
Those muskets cas'd with venerable rust ;
Those once-lov'd forms, still breathing thro' their dust,
Still from the frame, in mould gigantic cast,
Starting to life—all whisper of the past !

As through the garden's desert paths I rove,
What fond illusions swarm in every grove !
How oft, when purple evening ting'd the west,
We watch'd the emmet to her grainy nest ;
Welcom'd the wild-bee home on wearied wing,
Laden with sweets, the choicest of the spring !

How

How oft inscrib'd, with Friendship's votive rhyme,
 The bark now silver'd by the touch of Time;
 Soar'd in the swing, half-pleas'd and half-afraid,
 Through sister elms that wav'd their summer shade;
 Or strew'd with crumbs yon root-inwoven seat,
 To lure the redbreast from his lone retreat!

Childhood's lov'd group revisits every scene,
 The tangled wood-walk and the tufted green!
 Indulgent MEMORY wakes, and lo! they live!
 Cloth'd with far softer hues than Light can give.
 Thou last best friend that Heav'n assigns below,
 To sooth and sweeten all the cares we know;
 Whose glad suggestions still each vain alarm,
 When nature fades, and life forgets to charm;
 Thee would the Muse invoke!—to thee belong
 The sage's precept, and the poet's song.
 What soften'd views, thy magic glass reveals,
 When o'er the landscape Time's meek twilight steals
 As when in ocean sinks the orb of day,
 Long on the wave reflected lustres play;
 Thy temper'd gleams of happiness resign'd
 Glance on the darken'd mirror of the mind.

The school's lone porch, with reverend mosses gray,
 Just tells the pensive pilgrim where it lay.
 Mute is the bell that rung at peep of dawn,
 Quick'ning my truant-feet across the lawn;
 Unheard the shoot that rent the noontide air,
 When the slow dial gave a pause to care.
 Up springs, at every step, to claim a tear,
 Some little friendship form'd and cherish'd here!
 And not the lightest leaf, but trembling teems
 With golden vision, and romantic dreams!

Down by yon hazel copse, at ev'ning blaz'd
 The Gypsy's faggot—there we stood and gaz'd;
 Gaz'd on her sun-burnt face with silent awe,
 Her tatter'd mantle, and her hood of straw;
 Her moving lips, her caldron brimming o'er;
 The drowsy brood that on her back she bore;
 Imps, in the barn, with mousing owlet bred,
 From risled roost at nightly revel fed;

Whose

Whose dark eyes flash'd thro' locks of blackest shade,
When in the breeze the distant watch-dog bay'd :
And heroes fled the Sybil's mutter'd call,
Whose elfin prowels scal'd the orchard-wall.
As o'er my palm the silver piece she drew,
And trac'd the line of life with searching view,
How throb'd my fluttering pulse with hopes and fears,
To learn the colour of my future years !

Ah, then, what honest triumph flush'd my breast !
This truth once known—To blest is to be blest !
We led the bending beggar on his way ;
(Bare were his feet, his tresses silver-gray)
Sooth'd the keen pangs his aged spirit felt,
And on his tale with mute attention dwelt.
As in his scrip we dropp'd our little store,
And wept aloud to think it was no more ;
He breath'd his prayer, " Long may such goodness live ;"
'Twas all he gave, 'twas all he had to give.

But hark ! thro' those old firs, with fullen swell,
The church-clock strikes ! ye tender scenes, farewell !
It calls me hence, beneath their shade to trace,
The few fond lines that time may soon efface.

On yon gray stone that fronts the chancel-door,
Worn smooth by busy feet now seen no more ;
Each eve we shot the marble through the ring,
When the heart danc'd, and life was in its spring ;
Alas ! unconscious of the kindred earth,
That faintly echoed to the voice of mirth.

The glow-worm loves her emerald light to shed,
Where now the sexton rests his hoary head.
Oft, as he turn'd the green sward with his spade,
He lectur'd every youth that round him play'd ;
And, calmly pointing where his fathers lay,
Rous'd him to rival each, the hero of his day.

Hush, ye fond flutterings, hush : while here alone
I search the records of each mouldering stone.
Guides of my life ! Instructors of my youth !
Who first unveil'd the hallow'd form of Truth ;
Whose every word enlighten'd and endear'd ;
In age belov'd, in poverty rever'd ;

In Friendship's silent register ye live,
Nor ask the vain memorial Art can give.

But when the sons of peace and pleasure sleep,
When only Sorrow wakes, and wakes to weep;
What spells entrance my visionary mind,
With sighs so sweet, with raptures so refin'd?

Ethereal Power! whose smile, at noon of night,
Recalls the far-fled spirit of delight,
Instills that musing, melancholy mood,
Which charms the wise, and elevates the good;
Blest MEMORY, hail! Oh, grant my grateful verse
To sing thy triumphs, and thy gifts rehearse!
Pierce the dark clouds that round thy empire roll,
And trace its airy precincts in the soul.

Lull'd in the countless chambers of the brain,
Our thoughts are link'd by many a hidden chain.
Awake but one, and lo, what myriads rise!
Each stamps its image as the other flies?
Each, as the varied avenues of sense
Delight or sorrow to the soul dispense,
Brightens or fades; yet all, with magic art,
Controul the latent fibres of the heart.
As studious Prospero's mysterious spell
Conven'd the subject-spirits to his cell;
Each, at thy call, advances or retires,
As judgment dictates, or the scene inspires.
Each thrills the seat of sense, that sacred source -
Whence the fine nerves direct their mazy course,
And thro' the frame invisibly convey
The subtle, quick vibrations as they play.

Survey the globe, each ruder realm explore;
From Reason's faintest ray to Newton's soar.
What different spheres to human bliss assign'd!
What slow gradations in the scale of mind!
Yet mark in each these mystic wonders wrought;
Oh mark the sleepless energies of thought!

Th' adventurous boy that asks his little share,
And hies from home, with many a gossip's prayer,
Turns on the neighbouring hill, once more to see
The dear abode of peace and privacy;

The

And as he turns, the thatch among the trees,
 The smoke's blue rays ascending with the breeze,
 The village-common spotted white with sheep,
 The church-yard yews round which his fathers sleep;
 All rouse Reflection's sadly pleasing train,
 And oft he looks and weeps, and looks again.

So, when the daring sons of Science drew (1)
 The mild TUPIA's firm yet fond adieu
 To all his soul's best lov'd, such tears he shed,
 While each soft scene of summer beauty fled;
 Long o'er the wave a wistful look he cast,
 Long watch'd the streaming signal from the mast;
 Till twilight's dewy tint deceiv'd his eye,
 And fairy forests fring'd the evening sky.

So Scotia's Queen, as slowly dawn'd the day, (2)
 Rose on her couch, and gaz'd her soul away.
 Her eyes had bless'd the beacon's glimmering height,
 That faintly tipt the feathery surge with light;
 But now the morn with orient hues pourtray'd
 Each castled cliff, and brown monastic shade:
 All touch'd the talisman's resistless spring,
 And lo, what busy tribes were instant on the wing!

As kindred objects kindred thoughts excite, (3)
 These, with magnetic virtue, soon unite.

And

(1) *He wept; but the effort that he made to conceal his tears, concurred, with them, to do him honour: he went to the mast-head, &c.*

Hawkesworth's Voyages, ii. 181.

Another very affecting instance of local attachment is related of his fellow-countryman Potareri, who came to Europe with M. de Bougainville.

See Les Jardine, chant. ii.

(2) *Elle se leve sur son lit, & se met a contempler la France encor, tant qu'elle peut.*

Bantome, tom. ii. p. 119.

(3) *To an accidental association may be ascribed some of the noblest efforts of human genius. The Historian of the Decline and Fall of the Roman Empire first conceived his design among the ruins of the Capitol; and to the tones of a Welsh harp are we indebted for the Bard of Gray.*

Gibbon's Hist. xii. 432. Memoirs of Gray, sect. iv. let. 25.

And hence this spot gives back the joys of youth,
 Warm as the life, and with the mirror's truth,
 Hence home-felt pleasure prompts the patriots sigh;
 This makes him wish to live, and "dare to die."
 For this FOSCARI, whose relentless fate (4)
 Venice should blush to hear the Muse relate,
 When exile wore his blooming years away,
 To sorrow's long soliloquies a prey,
 When reason, justice, vainly urg'd his cause;
 For this he rous'd her sanguinary laws;
 Glad to return, though hope could grant no more,
 And chains and torture hail'd him to the shore.

And hence the charm historic scenes impart:
 Hence Tiber awes, and Avon melts the heart.
 Aerial forms in Tempe's classic vale,
 Glance through the gloom, and whisper in the gale;
 In wild Vacluse with love and LAWRA dwell,
 And watch and weep in ELOISA's cell. (5)
 'Twas ever thus. As now at VIRGIL's tomb, (6)
 We bless the shade, and bid the verdure bloom:

We

(4) *This young man was suspected of murder, and at Venice suspicion is good evidence. Neither the interest of the Doge his father, nor the intrepidity of conscious innocence which he exhibited in the dungeon and on the rack, could procure his acquittal. He was banished to the island of Candia for life.*

But here his resolution failed him. At such a distance from home he could not live; and as it was a criminal offence to solicit the intercession of any foreign prince, in a fit of despair he addressed a letter to the Duke of Milan, and intrusted it to a wretch whose perfidy, he knew, would occasion his being remanded a prisoner to Venice. See

Dr Moore's View of Society in Italy, vol. i. let. 14.

(5) *The Paraclete, founded by Abelard in Champagne.*

(6) *Vows and pilgrimages are not peculiar to the religious enthusiast. Silius Italicus performed annual ceremonies on the mountain of Posilippo; and it was there that Boccaccio, quasi da un divino estro inspirato, resolved to dedicate his life to the muses.*

So TULLY paus'd, amid the wrecks of Time, (7)
 On the rude stone to trace the truth sublime;
 When at his feet in honour'd dust disclos'd,
 Th' immortal Sage of Syracuse repos'd.
 And as his youth in sweet delusion hung,
 Where once a PLATO taught, a PINDAR sung;
 Who now but meets him musing, when he roves
 His ruin'd Tusculan's romantic groves?
 In Rome's great Sorum, who but hears him roll
 His moral thunders o'er the subject-soul?

And hence that calm delight the portrait gives:
 We gaze on every feature till it lives!

Still the fond lover views the absent maid;
 And the lost friend still lingers in his shade!
 Say why the pensive widow loves to weep, (8)
 When on her knee she rocks her babe to sleep:
 Tremblingly still, she lifts his veil to trace
 The father's features in his infant face.

The hoary grandfire smiles the hour away,
 Won by the charm of innocence at play;
 He bends to catch each artless burst of joy,
 Forgets his age, and acts again the boy.

What tho' the iron school of War erase
 Each milder virtue, and each softer grace;
 What tho' the fiend's torpedo-touch arrest
 Each gentler, finer impulse of the breast;
 Still shall this active principle preside,
 And wake the tear to Pity's self-denied.

The intrepid Swiss, that guards a foreign shore,
 Condemn'd to climb his mountain-cliffs no more,
 If chance he hears the song so sweetly wild, (9)

Which on those cliffs his infant hours beguil'd,

VOL. I.

G

Melts

(7) *When Cicero was Quæstor in Sicily, he discovered the tomb of Archimedes by its mathematical inscription.*

Tusc. quest. 5. 3.

(8) *The influence of the associating principle is finely exemplified in the faithful Penelope, when she sheds tears over the bow of Ulysses.*

Od. xxi. 55.

(9) *The celebrated Ranz des Vaches; cet air si cheri des Suisses qu'il fut defendu sous peine de mort de le jouer dans*

Melts at the long-lost scenes that round him rise,
And sinks a martyr to repentant sighs.

Ask not if courts or camps dissolve the charm;
Say why VESPASIAN lov'd his Sabine farm; (10)
Why great NAVARRE, when France and freedom
bled, (11)
Sought the lone limits of a forest-shed.

When
*dans leurs troupes, parce qu'il faisoit fondre en larmes,
deserter, ou mourir, ceux qui l'entendoient, tant il excitoit
en eux l'ardent desir de revoir leur pays.*

ROUSSEAU, Dictionnaire de Musique.

(10) *This emperor, according to Suetonius, constantly
passed the summer in a small villa near Reate, where he
was born, and to which he would never add any embell-
ishment; ne quid sollicit oculorum consuetudini depe-
raret.*

SUET. in Vit. Vesp. cap. ii.

*A similar instance occurs in the life of the venerable
Pertinax, as related by J. Capitolinus. Posteaquam in
Liguriam vedit, multis agris coemptis, tabernam pater-
nam, manente forma priore, infinitis ædificiis circum-
dedit.*

Hist. August. 54.

*An attachment of this nature is generally the charac-
teristic of a benevolent mind; and a long acquaintance
with the world cannot always extinguish it.*

*To a friend, says John Duke of Buckingham, I will
expose my weakness: I am oftener missing a pretty gal-
lery in the old house I pulled down, than pleased with a
saloon which I built in its stead, though a thousand times
better in all respects. See his Letter to the D. of Sh.*

*This is the language of the heart; and will remind
the reader of the good-humoured remark in one of Pope's
letters—I should hardly care to have an old post pulled
up, that I remembered ever since I was a child.*

POPE'S Works, viii. 151.

*The elegant author of Telemachus has illustrated this
subject, with equal fancy and feeling, in the story of Ali-
beus, the Persian. See Recueil de Fables, composees pour
l'Education d'un Prince.*

(11) *That amiable and accomplished monarch, Henry
the Fourth of France, made an excursion from his
camp*

When DIOCLETIAN's self-corrected mind (12)
 Th' imperial fasces of a world resign'd.
 Say why we trace the labours of his spade,
 In calm Salona's philosophic shade.
 Say, when ambitious CHARLES renounc'd a throne, (13)
 To muse with monks unletter'd and unknown,
 What from his soul the parting tribute drew?
 What claim'd the sorrows of a last adieu?
 The still retreat that sooth'd his tranquil breast,
 Ere grandeur dazzled, and its cares oppress'd.

Undamp'd by time the generous instinct glows,
 Far as Angola's sands, as Zembla's snows;
 Glows in the tiger's den, the serpent's nest,
 On every form of varied life impress.
 The social tribes its choicest influence hail:—
 And when the drum beats briskly in the gale,
 The war-worn courser charges at the sound,
 And with young vigour wheels the pasture round.

Oft has the aged tenant of the vale
 Lean'd on his staff to lengthen out the tale;
 Oft have his lips the grateful tribute breath'd,
 From fire to son with pious zeal bequeath'd.
 When o'er the blasted heath the day declin'd,
 And on the scath'd oak warr'd the winter wind;

G 2

When

camp during the long siege of Laon, to dine at a house in the forest of Folambray; where he had often been regaled, when a boy, with fruit, milk, and new cheese; and in revisiting which he promised himself great pleasure.

Memoires de SULLY, tom. ii. p. 381.

(12) *Diocletian retired into his native province, and there amused himself with building, planting, and gardening.*

GIBBON, ii. 175.

(13) *When the emperor Charles V. had executed his memorable resolution, and had set out for the monastery of St Justus, he stopped a few days at Ghent, says his historian, to indulge that tender and pleasant melancholy, which arises in the mind of every man in the decline of life, on visiting the place of his nativity, and viewing the scenes and objects familiar to him in his early youth.*

ROBERTSON'S Hist. iv. 236.

When not a distant taper's twinkling ray
 Gleam'd o'er the furze to light him on his way ;
 When not a sheep-bell sooth'd his listening ear,
 And the big rain-drops told the tempest near ;
 Then did his horse the homeward track descry, (14)
 The track that shunn'd his sad enquiring eye ;
 And win each wavering purpose to relent,
 With warmth so mild, so gently violent,
 That his charm'd hand the careless rein resign'd,
 And doubts and terrors vanish'd from his mind.

Recal the traveller, whose alter'd form
 Has borne the buffet of the mountain-storm ;
 And who will first his fond impatience meet ?
 His faithful dog's already at his feet !
 Yes, tho' the porter spurn him from his door,
 Tho' all, that knew him, know his face no more,
 His faithful dog shall tell his joy to each,
 With that mute eloquence which passes speech.
 And see, the master but returns to die :
 Yet who shall bid the watchful servant fly ?
 The blasts of heav'n, the drenching dews of earth,
 The wanton insults of unfeeling mirth ;
 These, when to guard Misfortune's sacred grave,
 Will firm Fidelity exult to brave.

Led by what chart, transports the timid dove ?
 The wreaths of conquest, or the vows of love ?
 Say, thro' the clouds what compass points her flight ?
 Monarchs have gaz'd, and nations blest the sight,
 Pile rocks on rocks, bid woods and mountains rise,
 Eclipse her native shades, her native skies ;—

'Tis

(14) *The memory of the horse forms the ground-work of a little pleasing romance of the twelfth century, entitled "The Gray Palfrey." See the Tales of the Trouveurs, as collected by M. Le Grand.*

Ariosto likewise introduces it in a passage full of truth and nature. When Baybado meets Angelica in the forest,

———*Va mansueto a la Donzella,*

Ch' in Albracca il servia gin di sua mano.

ORLANDO FURIOSO, canto i. 75.

'Tis vain! thro' Ether's pathless wilds she goes,
And lights at last where all her cares repose.

Sweet bird! thy truth shall Harlem's walls attest, (15)
And unborn ages consecrate thy nest.
When with the silent energy of grief,
With looks that ask'd, yet dar'd not hope relief,
Want, with her babes, round generous valour clung,
To wring the slow surrender from his tongue,
'Twas thine to animate her closing eye;
Alas! 'twas thine perchance the first to die,
Crush'd by her meagre hand, when welcom'd from
the sky.

Hark! the bee winds her small but mellow horn, (16)
Blithe to salute the sunny smile of morn.
O'er thymy downs she bends her busy course,
And many a stream allures her to its source.
'Tis noon, 'tis night: That eye so finely wrought,
Beyond the search of sense, the soar of thought,
Now vainly asks the scenes she left behind;
Its orb so full, its vision so confin'd!
Who guides the patient pilgrim to her cell?
Who bids her soul with conscious triumph swell?
With conscious truth, retrace the mazy clue
Of varied scents, that charm'd her as she flew?
Hail MEMORY, hail! thy universal reign
Guards the least link of Being's glorious chain.

(15) *During the siege of Harlem, when that city was reduced to the last extremity, and on the point of opening its gates to a base and barbarous enemy, a design was formed to relieve it; and the intelligence was conveyed to the citizens by a letter which was tied under the wing of a pigeon.*

THUANUS, lib. 55. c. 5.

The same messenger was employed at the siege of Mutina, as we are informed by the elder Pliny.

Hist. Nat. x. 37.

(16) *This little animal, from the extreme convexity of her eye, cannot see many inches before her.*

CHARACTER OF LEWIS XVI.

FROM THE NEW ANNUAL REGISTER, FOR 1793.

‘**T**HUS fell Louis XVI. to whom, with some propriety, has been applied an expression of our own Shakespeare—“A man more sinned against than sinning!” He was born in difficult times; and in his domestic connexions he was peculiarly unfortunate. We are far from wishing to charge with opprobrium the memory of one, who, by the severity of her suffering, has, we trust, more than expiated her offences; but the duty of historians obliges us to remark, that from the pride, the licentiousness, the vanity, the intriguing spirit of Marie Antoinette, that odium and unpopularity which terminated so fatally to her husband and herself, undoubtedly originated.

‘The fate of Louis will prove a salutary lesson to all who, in future, are placed in stations of high authority. By wantonly engaging in a contest which he might have avoided, he increased the pecuniary embarrassments of the nation to that fatal excess, when no ordinary effort was sufficient to restore them.—May the example operate to the prevention of statesmen from the prosecution of unnecessary wars, and from the guilty effusion of human blood!

‘That Louis was possessed of good talents, was known to all who enjoyed his intimacy, and is evident from his long and unpremeditated examination before the convention, which, in justice to his memory, we thought it right to insert. During the first years of his reign, however, the indolence of his disposition and habits of self-indulgence operated to cast his abilities into a shade, and they were only called forth by the severe trials of adversity. He was certainly of a benevolent temper, and always appears to have desired the good of his people; but it must be added, that he desired it in his own way, for he always appears to have been tenacious of power, and to have parted with it with reluctance. It would have been happier for him if, from the first of the revolution, he had acted a more decided and

and manly part on one side or the other; but this may, perhaps, be excused, from considering the habits of intrigue in which he was educated in the old court, and from the persuasion of corrupt courtiers, by whom he was surrounded. But it was unfortunate: for the assembling of the troops near Paris, in 1789, and the flight to Varennes, appear to have made an indelible impression upon the minds of the people, and to have generated a degree of suspicion which was not to be eradicated.

‘Of his guilt or innocence, with respect to the grand charge of corresponding with the emigrants, and exciting a foreign war against his country, for the purpose of effecting a counter-revolution, the documents are too slight to enable us to form a decisive opinion. Thus far it may, perhaps, be right to concede, that his intended flight to the frontiers, and the proclamation which he left behind him, too certainly evinced that he was not satisfied with the limited share of authority which the constitution of 1789 allowed him; and the insults and disgusts which he afterwards experienced, were not calculated to reconcile him to it. The charge relative to the defence of the Thuilleries, on the 10th of August 1792, appears extremely ill-founded. That a faction existed who were desirous of establishing a republic in France, by *any means*, we cannot doubt; what were the intentions of the court party, we have not been able to fathom; but judging from external appearances only, self-defence most certainly justified the opposition to the armed mob, who assailed the royal residence on that fatal day.

‘If, however, the convention were completely convinced of the criminality of the king; if the forcible objections drawn from the competency of the tribunal at which he was arraigned, were determined, upon the best principles, to be nugatory and unfounded, still they ought not to have condemned him upon such evidence as was brought against him. To take away life is a serious act; and the clearest and most decisive evidence of legal criminality is absolutely required. He who has a single doubt upon his mind, and yet
condemns

condemns a fellow creature to death; is guilty of MURDER. The conduct of Petion and the Gironde party, who declared him guilty upon the evidence, and yet wished by subterfuges, to rescue him from punishment, was even more inconsistent than that of his implacable adversaries; but both evinced their total ignorance of the principles of justice, of the nature of evidence, and of the very forms that ought to be preserved in all judicial proceedings.'

ANDROULE, A TALE,

FROM THE TALES OF ELAM.

ANDROULE of Alexandria, a wealthy, benevolent, and pious man, had long lived in the midst of prosperity. Aspodill, a rebel spirit, who, among the celestials of the middle heaven, had asserted, that no real piety was to be found on earth, was permitted by Mohammed to put the piety of this good man to the test. Descending on earth, by his art he affected the death of the beloved wife of Androule, and brought upon her husband the undeserved reproach of having poisoned her, in consequence of which his whole estate was confiscated, and he was reduced to beggary, and abandoned by all men, and was obliged to wander with his children through the lonely forest. His children, too, fell a prey to disease; and he was left alone to seek for bread by daily labour in a place where he was unknown, on the banks of the Nile. Here, while he was quenching his thirst, a crocodile sprang from the weeds, and bit off his leg, and he was carried to the lazar of Alexandria, where with difficulty his life was preserved. At last the evil genius finding means to poison the waters which he drank, a fatal fever seized him. Yet, as through all his former sufferings he had retained his pious resignation and gratitude, so, in his last moments, he thanks God for calling him from earthly sufferings to everlasting joy. Aspodill, whose malignant,

malignant purpose had thus in every instance failed, was now called before Mohammed, and consigned to eternal agony; and Mohammed issued a command, that Androule and his family should be recovered from death, and his possessions and character restored.

‘ A genius was sent from the middle region, to execute the commands of Mahomet. A vial of reviving elixir was given him: he descended to the earth on a rainbow, and entered the sepulchre of Androule; he anointed the corpse, and pouring some into the mouth, this victim of sorrow began to revive by degrees, he opened his eyes and started, renewed to existence and the day.

‘ How inexpressible was his surprise, to behold again the light of nature; to see his wife and two sons standing beside, and bathing his hands in tears of joy; his pleasure was too great, his heart was too full, “ ’Tis heaven, ’tis paradise! ha! there sits the prophet in his glory; see how graciously he smiles, Sarzamane; does not this fully recompense the inconsiderable sufferings of life, and all the tauntings of an impious world?”

‘ The genius touched him with his hand, and restored him to tranquillity. The overjoyed man embraced his family, and wept over them; but this pleasure was not without some bitterness; he stared wildly round; “ This (said he) is the habitation of death! ah, we are still liable to the ingratitude of man! yet, gracious Almighty, I adore thy name, thy decrees are just.”

‘ The genius explained the mystery to him, and acquainted him with the occasion of his troubles. “ Go (said he) to society; to the habitations of man; they were not ungrateful; the crime you was charged with was monstrous and shocking, and the sufferings you endured would have been doubled, had it been any other than Androule, who was accused of poisoning his spouse. The evil demon poisoned the fish, and was himself the crocodile which maimed you. You are now restored to bodily as well as mental ability; your limb is restored, your sufferings are at an end; go then,

condemns a fellow creature to death; is guilty of MURDER. The conduct of Petion and the Gironde party, who declared him guilty upon the evidence, and yet wished by subterfuges, to rescue him from punishment, was even more inconsistent than that of his implacable adversaries; but both evinced their total ignorance of the principles of justice, of the nature of evidence, and of the very forms that ought to be preserved in all judicial proceedings.'

ANDROULE, A TALE,

FROM THE TALES OF ELAM.

ANDROULE of Alexandria, a wealthy, benevolent, and pious man, had long lived in the midst of prosperity. Aspodill, a rebel spirit, who, among the celestials of the middle heaven, had asserted, that no real piety was to be found on earth, was permitted by Mohammed to put the piety of this good man to the test. Descending on earth, by his art he affected the death of the beloved wife of Androule, and brought upon her husband the undeserved reproach of having poisoned her, in consequence of which his whole estate was confiscated, and he was reduced to beggary, and abandoned by all men, and was obliged to wander with his children through the lonely forest. His children, too, fell a prey to disease; and he was left alone to seek for bread by daily labour in a place where he was unknown, on the banks of the Nile. Here, while he was quenching his thirst, a crocodile sprang from the weeds, and bit off his leg, and he was carried to the lazaret of Alexandria, where with difficulty his life was preserved. At last the evil genius finding means to poison the waters which he drank, a fatal fever seized him. Yet, as through all his former sufferings he had retained his pious resignation and gratitude, so, in his last moments, he thanks God for calling him from earthly sufferings to everlasting joy. Aspodill, whose malignant,

malignant purpose had thus in every instance failed, was now called before Mohammed, and consigned to eternal agony; and Mohammed issued a command, that Androule and his family should be recovered from death, and his possessions and character restored.

‘ A genius was sent from the middle region, to execute the commands of Mahomet. A vial of reviving elixir was given him: he descended to the earth on a rainbow, and entered the sepulchre of Androule; he anointed the corpse, and pouring some into the mouth, this victim of sorrow began to revive by degrees, he opened his eyes and started, renewed to existence and the day.

‘ How inexpressible was his surprise, to behold again the light of nature; to see his wife and two sons standing beside, and bathing his hands in tears of joy; his pleasure was too great, his heart was too full, “ ’Tis heaven, ’tis paradise! ha! there sits the prophet in his glory; see how graciously he smiles, Sarzamane; does not this fully recompense the inconsiderable sufferings of life, and all the tauntings of an impious world?”

‘ The genius touched him with his hand, and restored him to tranquillity. The overjoyed man embraced his family, and wept over them; but this pleasure was not without some bitterness; he stared wildly round; “ This (said he) is the habitation of death! ah, we are still liable to the ingratitude of man! yet, gracious Almighty, I adore thy name, thy decrees are just.”

‘ The genius explained the mystery to him, and acquainted him with the occasion of his troubles. “ Go (said he) to society; to the habitations of man; they were not ungrateful; the crime you was charged with was monstrous and shocking, and the sufferings you endured would have been doubled, had it been any other than Androule, who was accused of poisoning his spouse. The evil demon poisoned the fish, and was himself the crocodile which maimed you. You are now restored to bodily as well as mental ability; your limb is restored, your sufferings are at an end; go then,

then, tell the world of your life, and make them acquainted with the goodness of the Eternal."

"The genius disappeared, and Androule, bowing to the earth in a rapture of joy, praised heaven for its goodness. He inquired of Sarzamane how she and the children had recovered from death. She answered sweetly, "Partner of my heart we were never dead but insensible. When I awaked from that trance, which you supposed eternal, I found myself where you now are; I cried aloud, and instantly one of heavenly form appeared, and raising me from the tomb, opened a subterraneous passage, and conducted me to a superb apartment, which was to be my residence while in this mansion of death; my food was conveyed to me by invisible means, and often hymns were sung to which I listened with inconceivable delight. I knew not the lapse of time; all was day, though I could not perceive from whence the light proceeded; when my appetite called me, I satisfied it; and when weary, I lay me down to rest; all was ease, and I only thought of the family I had left behind. The door of my apartment one day flew open, and my children rushed to my arms; I was surprised; I embraced them, wept over them, and enquired after you, who, of all our family, was left to buffet with fortune, and to bear with envy. From them I learnt your misfortunes; I was shocked at the thought of your accusation of poisoning me; and I lamented without ceasing, the hardship of your fate, till this day, when I was again blessed with the sight of you, and restored to your affections."

"Sarzamane having finished the recital, Androule, imitated by his family, addressed with the utmost fervency the Almighty. "Thou who ruleth the day, and giveth the sea its bounds: whose will is fate, and from whom alone we gain an idea of justice; as thou hast upheld and comforted me in, and delivered me from adversity, I beseech thee to guard me in prosperity against the delusions of pride and the insinuations of avarice! Oh, make me useful to mankind! for virtue is only a shadow unless it be practised. Glory be to

to thy name for ever, and to the prophet who dwells on high!"

'Having finished his adoration, Androule opened the gate of the sepulchre, and followed by his family, all in their burial cloaths, entered the city of Alexandria, and passed towards their palace. The people were affrighted; they ran to inform their governor that Androule and his family were raised from the dead; he sent for them; the whole city were alarmed, and in a concourse repaired to the hall of justice, where Androule, standing in the midst, related his adventures, and protested his innocence. The governor fully convinced, restored him to his possessions, and the people shouted aloud, "long live Androule, the favoured of the Almighty."

"Thus restored to his wealth and his good name, he did not prove himself unworthy of it; he pursued his religious duties, and practised his benevolence as before; the aged, the diseased, the imprisoned debtor, the widow and the orphan, long blessed his memory after he was interred in the dust. His children likewise honoured the country they were born in; and the eldest being much noted for his love of justice, was appointed governor of Alexandria.

'The life of the benevolent increases happiness, and their death encourages virtue, by the honours paid to their memory.'

A DESCRIPTION OF ASSAM, OR ASAM, A COUNTRY TO THE NORTH EAST OF BENGAL, IN THE EAST INDIES.

This Article, which may be considered as a very curious Acquisition to the Geography of the Oriental Regions, is selected from the second Volume of the Asiatic Researches, and is translated from the Persian of Mohammed Cazim, by Henry Vanfittart, Esq.

A SAM lies north east of Bengal, and is divided into two parts, the northern called Uttarcul, and the

the fourthern Dacshincul; its length is about two hundred standard cos, and its breadth about eight days journey. It is watered by the river Brahma-Peutra, which flows from Khata, and several rivers that run into it, the principal of these is the Dhonac, the land between them is spacious and clear, and bounded by a thick forest abounding with elephants. In this and other forests of Asam, five or six hundred elephants may be procured in a year. Across the Dhonac the country is marked with population and tillage, and presents on every side charming prospects, ploughed fields, gardens, and groves. As the country is overflowed in the rainy season, a causeway is raised for the convenience of travellers, and on each side is planted shady bamboos, the tops of which meet and intertwine. The fruits produced here are mangoes, plantains, oranges, citrons, limes, &c. The sugar cane excels in sweetness, and is of three colours, red, black and white.

The silks here are excellent, and resemble the Chinese; salt is a scarce commodity. The mountains are inhabited by the tribe called Nanacs, an evil disposed race, who go naked, and eat dogs, cats, mice, locusts, and any thing they can find.

The country of Uttarcul is in a high state of cultivation, the inhabitants of the mountains are strong, and have a respectable appearance, their complexions are red and white. Gold and silver are procured in Asam, by washing the sand of the rivers. This is one source of revenue, and it is supposed that 20,000 are employed in this occupation. The people of Asam are base and unprincipled, have no fixed religion, nor any rule but their inclinations, they eat all flesh except human, and will eat animals that die a natural death. The women are not veiled, and perform work in the open air. The men have often four or five wives, whom they publicly buy, sell, and exchange. They shave their heads and beards, their strength and courage are apparent in their looks, and their ferocious temper is betrayed by their physiognomy. They are enterprising, savage, fond of war, vindictive, and deceitful.

deceitful. Their dress consists of a cloth round their heads, another round their loins, and a sheet over their shoulders: both rich and poor construct their habitations of wood, bamboos and straw. The rajah and his courtiers travel in litters, and opulent persons in doolies. Asam has neither horses, camels, nor asses; but they are sometimes brought there from other countries. Asses they are fond of, but are so much afraid of a horse, that one trooper would put a hundred of them to flight.

The ancient inhabitants of this country are divided into two tribes, the Asamians, and Cultanians, the former are the warriors, of which six or seven thousand attend the rajah as a body-guard. Their martial weapons are the musquet, sword, spear, arrow and bow: they have also cannon and swivels, in the use of which they are very expert.

On the death of any of the rajahs they dig a cave for the deceased, in which they inter his women, attendants, and servants, and some of his magnificent equipage and furniture, such as elephants, gold and silver, carpets, clothes, victuals, lamps, with a great deal of oil, and a torch-bearer; for they consider these things as necessary in a future state; they afterward cover the cave with a roof of strong timbers. The people of the army entered some of these caves, and took out of them the value of ninety thousand roupies in gold and silver.

GhERGONG, where the rajah's palace is situated, has four gates, has a fence of bamboos, and raised causeways for the convenience of passengers in rainy seasons; before each house is a garden, and some cultivated ground. The rajah's palace is surrounded with a ditch, and has within it some spacious apartments, among which is a diwan khanah, or public saloon, one hundred and fifty cubits long, forty broad, and is supported by sixty-six wooden pillars. There are here many plates of brass so well polished as to shine like mirrors.

The rajahs display an ostentatious appearance of grandeur, they have never paid tribute to any, and

have checked the conquest of some of the most victorious princes of Hindostan. Covered in their strong posts, they distress their enemy by stratagems, surprises, and alarms, and when the rainy season sets in, they fall on their invaders, and have in this manner destroyed numerous armies.

Husain Shah, king of Bengal, lost a large army in this manner. Mohammed, son of Togluc Shah, had an army of 100,000 men destroyed in an invasion of this country.

To this account of Mohammed Casam it is proper to add, that Asam lies between 91 and 96 degrees of east longitude, and 25 and 28 degrees of north latitude.

ON THE MANNERS, RELIGION, AND LAWS OF
THE CUCI OR MOUNTAINEERS OF TIPRA, OR
TIPERAH, A COUNTRY TO THE EAST OF BENGAL.

Communicated to the Asiatic Society, by J. Rawlins, Esq.

THE inhabitants of the mountainous districts, east of Bengal, * give the name Patiyan, to the Being who created the universe, but they believe that a deity exists in every tree, and that the sun and moon are gods. If any one of them kills another, the brother or heir only have a right to take blood for blood; smaller crimes are punished by a fine, directed by the chieftain. The Cuci cruelly cut off the heads of the women of an enemy's country, even if they are pregnant.

Their wives they purchase of the father or mother for cattle; a man may marry any woman except his mother. If a married couple have a son, the wife is fixed; but if they have no son, the husband may divorce her.

They

* Tipra, or Tiperah, which contains these mountainous districts, lies under the tropic of cancer, in the dominions of the king of Burmah.

They have no idea of heaven or hell, or future rewards and punishments, but believe that a spirit carries away the soul of the dying person.

Their food consists of elephants, hogs, deer and other animals; and if they find the carcasses or limbs in the forests, they dry and eat them. When resolved on war, they march in the night, armed with swords, lances and arrows, to surprise their enemy, and if they succeed, kill all they meet, male and female, and strip the houses. If they are opposed and over-matched, they quickly retreat. If they see a star near the moon, they expect an attack from their enemy, and remain under arms. They lay at all times in ambush to kill their foes, and he who carries home a head is distinguished in his nation. If two parties meet pretty equal, they come to a treaty, which they conclude with feasting, calling on the sun and moon to witness their pacification. A vanquished tribe becomes tributary to their conquerors. Their provisions for war is a dried root like a potatoe, with a paste of rice-flour, and having no victuals to dress, they march a great distance in one day. Their weapons of war are fabricated only by particular tribes.

Their household affairs belong wholly to the women, the men build the huts, cultivate the land, hunt and make war. On the birth of a child they feast their friends, and end the day with dancing and singing. All deformed persons go about begging like religious mendicants.

At the death of one of the Cuci, they kill a hog, and having boiled the meat, pour some liquor into the mouth of the deceased, twist a piece of cloth round his body, and all taste the liquor as an offering to his soul; this they repeat several days. Then they lay the body on a stage, dry it by a fire, and inter it, scattering fruits and flowers over the grave; but some of them cover their dead with a shroud and a mat, and hang them on a high tree. When the flesh is decayed they wash the bones, and keep them in a bowl, often consulting them on any emergency, and alledging that they act by the command of their departed friend. A widow must

remain a whole year near the grave of her husband; where the family bring her food. If she die within the year, they mourn for her; if she lives they carry her back, and her relations have an entertainment. If the deceased leaves three sons, the eldest and youngest take the property; the other has nothing. If he has no sons, the estate goes to his brother; if no brothers, it escheats to the chief.

AN ACCOUNT OF THE KINGDOM OF NEPAL.

The following Article, which contains some curious Particulars of a Country little known to Europeans, was communicated to the Asiatic Society at Calcutta; by Father Guiseppe, Prefect of the Roman Mission.

THE kingdom of Nepal* is situated north-east of Patna, the capital of Bahar, in Hindoostan Proper. It is distant from that city about ten or eleven days journey. The road lays through the kingdom of Macwanpur. Near Nepal the road is good, but bad in the mountains, narrow, and dangerous. At the foot of the hills the air is unwholesome, from March to November, and putrid fevers are common and fatal. On the interior mountains you have a fine view of the plains of Nepal, resembling an amphitheatre, covered with towns and villages: this plain is about 200 miles circumference, and surrounded on all sides with hills.

There are three principal cities in the plain, each of which was the capital of a large kingdom; the chief of which is called Cathmanda†, and contains about 18,000 houses: this kingdom extends to Thibet; the king has 50,000 soldiers in his service. The second, situated south-west of Cathmanda, is called Lelit Patan, contains 24,000 houses: this kingdom borders on Macwanpur. The third city is called Bhatgan, contains 12,000 families; the kingdom extends east, and

borders

* Napaul, according to major Rennell.

† Catmandu, according to the same.

borders on a nation called Ceratas, who profess no religion. Those and the smaller towns are well built, the houses of brick, three or four stories high, and have doors and windows of wood. The streets are paved, and in most of them wells, made of stone, for public use. In every town are square verandas, called Pali, and many of them with wells. Without the towns are square reservoirs of water to bathe in.

The religion of Nepal is of two kinds; one sect, the most ancient, is professed by many, who call themselves Baryesu, pluck their hair from their heads, dress in coarse red woollen, are considered as a religious order, have monasteries, and in them each person has a separate apartment; they have particular festivals, in one of which, at Lelit Patan, they draw an idol, called Baghere*, in a stately car. The other religion is that of the Brahmans, as followed in Hindoostan in its purity. Their places of worship are very numerous and magnificent. In Lelit Patan, the temple was more valuable than the house of the king. The small temples have stairs, by which one person may ascend on the outside; some have four sides, others six, with marble pillars polished smooth, with two or three pyramidal stones; the ornaments are gilt and neat. The larger temples have stone pillars round them, twenty to thirty feet high, on which they place their idols. There are many small bells in the cupolas.

Eastward of Cathmanda, about three miles, is a place called Tolu, by which runs a river, the water of which is esteemed holy, and to which they carry persons of high rank at the point of death. They have an idea, that in two or three places treasures are buried under ground, which have belonged to some temples; the king, while Mr Shore was in Nepal, opened one of these places to pay the expences of a war.

Westward of Lelit Patan, is a castle, called Banga, where is a temple, which Mr Shore visited, the magnificence of which, he thinks, is not to be equalled in Europe. There are also in their towns many curiosities.

H 3

The

* Mr Shore supposes they mean Bhagavat, or Krishna.

The kingdom of Nepal is, he thinks, very ancient, but was ruined by the dissentions among the three kings.

INTRODUCTION TO A NARRATIVE OF THE EVENTS OF THE SIEGE OF LYONS.

Just Published.

NATIONS of the Earth! whatever your government, manners, or forms of religious worship; princes, magistrates, soldiers, husbandmen, and artisans; all you who have a country that you can call yours, and enjoy the protection of laws for your persons and property; all you who are members of civil society, whatever its form: Behold! and be astonished at the miseries and crimes of a nation, that, for fourteen centuries, has maintained an eminent station among the kingdoms of Europe; by the successful skill of her political negociations, by her advancement in civilization and knowledge, by the prosperity of her trade, by the glory of her arms; but is now without ruler, laws, or religion; prostrate under the yoke of usurpers; wallowing in her own blood, and groaning amidst the ruins of her former greatness; lacerated to the midriff, by the vulture-fangs of corruption; reduced, as it should seem, to the very verge of annihilation; unless a concern for the common interests of humanity, shall excite the most strenuous efforts for the restoration of the remains of that unhappy people, to justice, order, and peace!!!—

The fall of empires offers an exemplary lesson to nations and their Kings! Woe to them to whom this awful lesson is read in vain! The dissolution of those moral and political elements that constitute a government, proceeds from causes far remote in their origin, and long imperceptible in their progress. The germ of corruption must be watched, and destroyed in its incipient growth; if we would prevent those acute, epidemic distempers of the mind, which prolong their ravages,
like

like a conflagration, till they wholly consume the *pabulum* on which they feed.

That such frenzies are so contagious, and so fatal, is but too strikingly evinced by the present circumstances of France. Yet, the French Revolution differs from all preceding national convulsions*. Its progress has been singularly rapid. The causes by which it has been produced, have co-operated all at one time, and all with equal impetuosity. All those received notions

in

* To say nothing, here, of the resemblance of the causes of the French, to the causes of the other remarkable revolutions recorded in history, or of the difference of the former from all the latter: Let us attend only to the effects of the French Revolution. France is no more like what it was before the year 1789. The Revolutions of Poland, Sweden, Portugal, Denmark, &c. were all, either contests between different pretenders to the crown,—or endeavours of the people to reform their government, opposed by the rulers,—or revolts of ambitious subjects, attended with various success.

In England, Henry the Eighth had quarrelled, and assumed the supremacy over the church of England; the fires had been lighted on this account, before Cromwell brought Charles the First to the block, to make way for his own ambition. In every one of these nations, there were causes for the Revolution. But, at the convulsive crisis, they preserved, each its natural character. The basis of their political existence remained still undestroyed. Their errors had at least an air of truth. Not one of those nations shed blood for the mere pleasure of shedding it. Humanity soon recovered her rights among them. But, France kindles with her own hands, the conflagration by which she sees herself consumed. Not only has she lost her King, religion, laws, manners, and national character; but, with inconceivable blindness and folly, even outruns, in the career of destruction, the mischievous hopes of her destroyers. Each different part of the whole conspires for the destruction of the rest. The French appear a corrupted and degraded people, anxious to ensnare the rest of the world, into the eddy in which they themselves are swallowed up.

in which the general sense of mankind concurs, have been suddenly exploded. Posterity will learn, with amazement, horror, and regret; that a nation almost co-eval with Christianity; among its earliest converts, and its most zealous defenders; passing, within the short space of four years, from adoration to outrage; defiled and razed those altars from which the favour of their offerings had, for fourteen centuries ascended; and gave to atheism, the authority of pretended law! They will learn with horror; that, a people, long distinguished by respect and affection for their Kings; hailed with plausive acclamations, the executioners holding up to their sight, the bleeding head of the most virtuous, although the most unfortunate monarch, to whom they had ever vowed allegiance, murdered under their authority, by their miscreant representatives! They will tremble for human nature, when they shall read; that, a people, of whose hearts honour had ever been the most sacred and unextinguishable sentiment; could suddenly adopt regicide, as a principle of their morality, and decree to its perpetration, lavish rewards! With what horror will future times hear of their pretences to justify assassination and robbery, by employing the forms of law; of their perpetrating crimes the most atrocious with all that gaiety of heart, and levity of manners, by which the most splendid period of their monarchy was distinguished. With what undescribable emotions, must every mind hereafter survey a people who, although enlightened by the works of the most illustrious writers, having in their hands the accumulated knowledge of all former ages, surrounded by the noblest monuments of the arts; prefer to all these, and to all the lessons of morality, the injunctions of law, the solemn exhortations of religion; prefer compositions of the most abominable and despicable nature, written without one spark of genius or of shame,—inscribed with titles impudently expressive of their mischievous character; and labour to corrupt even future generations, by the destruction of every external emblem and every monument which might recall the rising generation to social

cial duty, truth, and virtue. Assuredly, the whole will hardly appear to be other than a malicious fiction; invented by some enemy to mankind! But, the testimony of contemporary nations, and the voice of the descendents of thousands of the wretched victims, will remain to attest the horrible truth.

These will, for ever, bear witness against those execrable tyrants who hold the people of France fettered in afflictive servitude,—against the guilty sect whose denomination will shortly become the most opprobrious of all epithets. The blood-sprinkled ruins of those cities to which industry and trade once gave all the enjoyments and advantages of wealth; ruins which may never, perhaps, be rebuilt,—industry and trade perhaps to revive no more; will be memorials of that barbarity by which mischief so atrocious, was spread so wide. Those sacrilegious and murderous hands, which labour impatiently to leave not one stone above another, of all the august temples and palaces with which France was once adorned; which whet the assassinating knife, and load the *guillotine*; which turn out widow and orphan to perish by hunger and nakedness, whose husband and father they have destroyed;—those same hands lay waste the very face of nature, over one of the fairest countries in Europe. They consume its population by civil and foreign war, by levies, and requisitions, which drag away from the country, at once, the shepherd and his flock, the husbandman, and the produce of his harvest.

Arms in every hand, fury in every heart, what else is France but one wide field of carnage? The scaffold and the fantastic emblems of liberty appear every where together. Before the dæmon-idol of liberty, with the names of reason and humanity on their tongues, a frantic people contend with each other who shall shed the most blood, with the most relentless cruelty; and call all Europe to imitate their example;—to be happy and free, like them! Horrible frenzy! enthusiasm equally terrible and inconceivable! In that depth of misery into which they have been precipitated by the fiends of faction; amidst dungeons in
which

which numberless families continually groan; under the hourly expectation of death from impeachment, proscription, or arrest; dare they, in such circumstances, name themselves, or speak of happiness? Dare they, in such circumstances, speak of the slavery of other nations, who obey legal authorities, and protecting laws?—laws which serve only to prevent such crimes as those by which they destroy themselves?—No, never before was there an instance of blindness so fatal or unaccountable,—or of crimes so dark!—

You who are happily distant from that scene of guilt and horrors; men of virtue and sensibility, of whatever rank; who venerate the Supreme Being; and maintaining your fidelity to the religion of your fathers, to your rightful sovereigns, to the laws of your country; make it your felicity to preserve, and your glory to defend them; you will scarcely be able to credit what public report relates concerning the present state of France, or what the unfortunate creatures who escape from the daggers of those assassins, daily, and with one accord, declare! Lying newspapers are circulated; in which the truth is artfully disguised; or so intermingled amidst a confused multiplicity of facts and events, as to be concealed from particular notice. Emissaries are hired to sow the poison of dissension and calumny. The barbarous oppressors of France, strive to palliate the atrocity of their deeds, by ascribing them to the love of liberty. They make patriotism the pretext for all their crimes. Equality, the happiness of mankind, the triumph of Republicanism, serves them as pretences for rapine, sacrilege, and tyranny. Those upon whom their rage is exercised, in every varied form of cruelty, and branded as rebels, and enemies to their country. By such arts, do they strive to make proselytes through Europe; to sow the seeds of universal dissension, that they may themselves reap its fruits. The anarchy of all Europe would save them perhaps from the vengeance of injured humanity. Beware of their ensnaring arts; distrust those hired minions of wickedness:—

wickedness; be assured, that their spies are ever watching for the hour, when they may gratify those that pay them,—by raising in this and other countries, the standard of rebellion, and elevate over it the banners of the French Republic. Then will your calamities commence; the conflagration of your cities, the pillage of your houses, the massacre of your families.

Contemplate the fate of a city, in magnitude and population, the second in France;—in advantageousness of situation, in the number of its commercial relations, in the riches and industry of its inhabitants, the very first. The fall of Lyons cannot surely be beheld with indifference; it must interest all nations.

Of Lyons, one of the first cities in the world, nothing now remains, but ruins and dead bodies. The foundations have been razed of its prosperity and splendour.

I wish to give a narrative of the circumstances of its fall. The task may exceed my powers. But, this duty, at least,—I shall attempt to discharge towards my unfortunate country. Witnesses and victims of the fierce oppression of our tyrants; we shall however forget our personal sufferings, in the more afflicting remembrance of the woes of our country. Our personal resentment shall be extinguished in our respect for the impartiality of truth. To the bar of our contemporaries, and of all posterity, we cite our own persecutors, and the murderers of our fellow-citizens.

This narrative consists of four parts; the first relating to what passed at Lyons, between the 6th of February 1793, and the 29th of May next subsequent; the second containing the events which took place between the 29th of May, and the siege of the city; the third continuing the narrative from the commencement of the siege to the sally made by the Lyonnese, on the 8th of October last; the fourth enumerating the horrors of the destruction of Lyons, in the name of the Republic, and by the orders of the Deputies of the Convention.

ANEC-

ANECDOTES OF THE LATE EARL OF CHATHAM.

WHEN his Lordship was between nine and ten years of age, he was on a visit to his aunt, the old Lady Grandison. One morning having a great number of persons of fashion visiting her, a Lord of the King's Bedchamber was there, who was vaunting of the minister's majorities in Parliament. Young Pitt, who was carelessly playing at the end of the room, hearing this, suddenly exclaimed, "Then God help the country." The company were amazed, and his aunt, who knew his temper, instantly ordered him out of the room. After the guests were gone, she in a good-natured manner chid him for his observation; when the other replied, "I beg your pardon, Madam, for disturbing your company; but I hope to see the day when I shall make every one of those Court Sycophants tremble in their skins."

A country friend of Sir Robert Walpole's hearing Mr Pitt (who was then but a Cornet, and had just got into the House) speaking with great elocution upon some public topic, told the Minister the same day at his table, that he thought it would be well worth his while to make that young man a captain. "My dear Sir," says Sir Robert, "to let you see how much I think with you, make him my friend, and I'll give him a regiment."

When he was rather forced upon the late King, as his Minister, by the unanimous voice of the people, he found it necessary to recover the King's temper by some little exterior mark of respect. An occasion soon presented itself, which was to bring his Majesty the news of a victory. His Lordship, however, was so ill of the gout, that when he was led to the closet door he could not stand. The King, seeing this, called for a stool.—"No Sire," says Mr Pitt, "it is not my duty to sit in your presence; but though I can't stand, I can kneel;" and in that position read his dispatches.—The King was so pleased with the manner of his behaviour, and the news, that he spoke ever afterwards of

of Mr Pitt with great friendship. His general phrase was, "I like that Pitt—he's an honest man—I understand all he says."

When the Duke of Newcastle and Mr Pitt were joint Secretaries, the former loved a warm room, and the latter, from the constant fever of his gout, could not bear it. This often teased the Duke, who was obliged to hold conferences with Mr Pitt at his own house. One cold morning, when Mr Pitt was confined to his bed with the gout, the Duke begged hard for a fire in the room. "I can't possibly bear it," replied Mr Pitt.—"Why then you can spare me a blanket," says the Duke (snatching at a counterpane that lay at the feet of the bed, and wrapping it round him), "as I find myself so cold, that without this covering I'm afraid my words will freeze before they reach you."

'Twas Lord Chatham that appointed General Wolfe to the command at Quebec, though contrary to the wishes of the Minister at War, and even to the appointment of the King. "I know," says he, "that man will do his business properly, without sheltering himself under forms or trifling expedencies;—he is young, and vigorous too, and will not be so subject to personal attentions as older Officers."—[Lord Chatham's general maxim upon this and similar occasions was, that Ministers should look out men for offices, not offices for men.]

Two of the leading features of Lord Chatham's character, were promptness and decision.—When Minister, he wanted a great number of transports to be got ready directly for service, which Lord Anson, the first Lord of the Admiralty, said was impossible. "Come, come," says Lord Chatham, "I'll shew you the possibility of it directly:—There's a large fleet of colliers just arrived; throw the coals into the Thames, and put the soldiers a-board directly—the service of Government must not stand still for a paltry expence."

In a case of sudden emergency, Lord Chatham wanted to consult the Commander in Chief and the first Lord of the Admiralty, (Lord L—r and Lord A—n)

and being informed by the messenger that neither of them were at home, he ordered him to go, alternately, to a certain well-known Bagnio, and to Whyte's Coffee-house; and, "Do you hear," says he to the messenger, "take no excuses, but bring the first away in his night-cap, and the other with the cards in his hand."

EXTRACTS FROM THE LIFE OF MULEY LIEZIT, LATE EMPEROR OF MOROCCO.

From the original French—never before translated.

CHAPTER VII.

NO sooner did *Muley Liezit* learn the news of his father's death, in the sanctuary, in which he then remained, than he repaired to *Tetuan*, and was there received with joyful acclamations by the whole people; and immediately proclaimed King of *Morocco*. The city of *Fez* sent three hundred deputies, to wait upon him, and among these, the Grand Doctor of the *Sidi Tandy*, and their first *Cady* or Judge. This deputation did homage to the new king, in the name of the citizens of *Fez*, and swore allegiance to him. All the other towns and villages successively did the same. Before the end of April, *Muley Liezit* was universally acknowledged to be Emperor; notwithstanding the endeavours of his brother *Muley Slemma* to procure himself to be proclaimed king, by the Black Soldiers under his command. But, these Blacks were more disposed to favour *Liezit*. And *Muley Slemma* being deserted by them, was obliged to betake himself to a sanctuary, for refuge from the resentment of his brother. *Muley Ichem*, also, son to the late *Muley Mahomet*, but by his first lawful wife,—at the same time, made himself to be proclaimed King of *Morocco*,—at the city of *Morocco*, where he had been left in quality of lieutenant, by his father. But, the majority of the inhabitants of that capital being rather disposed to favour *Liezit*; *Ichem* was driven out of the city, and obliged

obliged to retire to *Emsfua*, on mount *Atlas*, at the distance of a day and a half's journey from *Morocco*. There forming a strong party, he often sallied down against the citizens of *Morocco*, and the inhabitants of the neighbouring provinces, who had proclaimed *Liezit*. He once entered *Morocco* suddenly with a troop of cavalry, made himself master of the palace, and remained there for some days. But, he was surprized by two thousand black horse, sent by *Liezit*; yet had the good fortune to escape out at a back-gate, from the hands of those who fancied, that they had him prisoner in the palace. He arrived, that same day, in the sanctuary of *Muley Ibrahim*, out of which he had gone to the palace. But, he did not remain there in quiet. Many of the *Barbars* of mount *Atlas* were attached to *Jachem*. His army was augmented. He descended into the plain; and made daily attacks upon the *Arabs* who had acknowledged *Liezit* for their sovereign.

Muley Liezit informed of the disturbances excited by his brother *Jachem*, in the neighbourhood of *Morocco*, sent orders to *Bacha Abderhaman ben Nassar*, to collect an army sufficient to restore order round the capital, and to prevent any insurrections which might be apt to arise between *Wat Noun* and *Rabat*. This *Bacha*, a son of the old king, although not publicly acknowledged as such, had acquired a high character in the former reign: And he now acquitted himself so well of the present commission that his very name struck terror into all the inhabitants of the country under his command. He had no army but his own subjects of the province of *Abda*, of which he was *Pacha*. Yet, he obliged the *Arabs* to pay the usual tribute, and supplied *Liezit* with considerable sums of money, with cattle of all sorts, with camels, horses, &c. He had the good fortune to be always victorious, never worsted, although with a force inferior to that of the enemy. And *Liezit* was placed on the throne of his father; without doing any thing but abandon himself to the most savage cruelty, and the most infamous debauchery. The most respectable women were insult-

ed and abused by his debauchery. A person of the name of *Aschaseb*, who had been an officer under *Muley Mahomet* his father, and had been named by *Liezit* himself to the government of *Tetuan* procured to his embraces, all the beauties of that city. While the new monarch amused himself in this manner, on the very first day of his accession to the throne ; the *Effendi* dispatched from *Sallee* to *Tetuan*, such of the *grande*es of the court, as had been at the former of these places, at the time of the old king's death. He was careful to send to his new master, the parasols, the lances, the bed, the arms of the old king, and all the other things belonging to him, which were considered as distinctive marks of barbarian royalty. Every one was eager to join the monarch whom he supposed to have brought back the age of gold. Unfortunately, experience soon convinced them all, and that very sensibly, that instead of the age of gold, it was something worse than the age of iron, that *Liezit* brought them. The famous *Labes Sfi*any, Pacha of the Blacks, went, with all his army, to the new king. It was he that had commanded under *Muley Slemma*. He now went to pay his respectful homage to *Liezit*. But instead of being received with that kindness which a general of such eminent merit deserved ; he found that *Liezit* recollected him to have been the general employed by his father to block up the sanctuary in which *he* had taken refuge ; and regardless of the feelings of humanity, sent for him to be brought into the royal presence ; and with his own hands, first shot him with a pistol, and then cut off his head. Thus was sacrificed, the bravest and most faithful general that *Morocco* had ever had ; because he had not betrayed the old Emperor, for the sake of his rebellious son. His corpse was thrown out, to be devoured by the dogs. Only,—at the distance of a month afterwards,—a Negro slave who had belonged to the general, gathered together his bones, and interred them privately.

CHAPTER VIII.

Liezit, at the same time, gave orders to his army to pillage all the Jews in *Tetuan*. All the same horrors were inflicted, as if the city had been sacked; except that some women were suffered to make their escape, naked, out of the hands of the savages. The Jew who did business for the *Spanish* merchants in that city had his head cut off: as also *Jacob Attal*, a Jew of *Tunis*, who acted as a spy from England, at the court of *Morocco*. Had the latter been less proud, he would not have proved so unfortunate. His head was hung up at the gates of the city of *Tangier*. More than a thousand *Jewish* families, with women and children were turned out naked, to beg their bread from those who had used them thus inhumanly. While *Liezit* committed such cruelties at *Tetuan*, the European consuls, resident at *Tangier*, went eagerly to wait upon him, in company with *Ben Abdenmelik*, the Pacha of the city, to whom *Muley Liezit* had the greatest obligations, for the assistance which he had received from him, when in the sanctuary of *Muley Ab-salem*. The consuls were greatly astonished, when they saw the new King receive them with an air of indignation, and heard him openly declare that, within the space of three months, he should make war on all the powers of Christendom, except *England* and the Republic of *Ragusa*. There appeared also a deputation of three officers from *Ceuta*. *Liezit* arrogantly demanded, whether they brought him the keys of the garrisons which *Spain* held within his dominions? He ordered them to acquaint their court, that he allowed them only four months, to determine, whether they would restore the forts, or meet his resentment. In the mean time, however, he ordered them to be furnished, in the boat in which they had come, with some small refreshments for the place. Thither the deputation returned, in hopes to hear of a change in the Sultan's sentiments. In this hope, they were the more encouraged, because the Pacha *Ben Abdenmelik* had the address to persuade Sultan *Liezit*, that peace was preferable to war, with the powers of *Europe*,—with

the *Spaniards* especially, who supplied *Barbary* with money. In consequence of this, *Liezit* had several private conferences with *Don Antonio Salmon*, the Spanish Vice-consul; to whom he most solemnly protested that he was willing to continue on the same footing with *Spain*, as his deceased father had been; on condition that within four months, there should come an ambassador from *Spain*, to renew the treaties of peace and amity between the two nations. This he did and said, the better to conceal his bad intentions in respect to *Spain*. To the Consul, he presented a fine horse for himself, with a Tyger and Lion for his Catholic Majesty; which were accordingly sent to *Madrid*. *Liezit* likewise gave notice to all the Consuls, that he would continue, with their respective courts on the old footing; provided Ambassadors were sent from them all, within four months, to renew the old treaties. The change was extremely agreeable to the Consuls, by whom it was communicated to their sovereigns. *Don Antonio Salmon* did all that he possibly could, to gain the favour of the new king. Even the *Effendi*, seeing that the new emperor shewed a disposition to cultivate the friendship of *Spain*, flattered himself, that, in consequence of his influence at the *Spanish* Court, he might yet regain the favour of *Liezit*. He went instantly to wait upon him, that he might contribute to cement a friendship indispensibly necessary for the common welfare of neighbouring powers. He was the dupe of appearances, no less than the *Spanish* Vice-consul.

CHAPTER IX.

Muley Liezit went from *Tangier* to *Racha*. Upon his arrival here, he displaced the *Pacha* of the city, and also the *Pacha* of the province. The former was put in irons, without any reason being assigned. From *Racha*, *Liezit* passed to *Mequinez*. The *Jews* were here the first victims of his rage. They were plundered by the white soldiers named *Leudea*. Two of the principal *Jews* in the city, were hung up by the feet. One of them died on the seventh day of his torture; the

the other, on the ninth. All the young women were abandoned to rape and violation. Seven died under the brutal abuse of the soldiers. They were all driven out naked from their homes, in the same manner as at *Tetuan*. What induced *Liezit* to hang up the two *Jews*, *Bensékiry* and his son-in-law, by the feet, *was*, that *Bensékiry's* two daughters had, for a time been objects of amusement to *Liezit*, after his return from *Mecca*; and he would have made them *Mahometans*, that they might more freely gratify his wishes; but, *Bensékiry*, and his son-in-law threw themselves at the feet of *Muley Mahomet*, and complained to him of the violence of *Liezit* to the two young women; *Muley Mahomet* listened to their complaint, and commanded his son to restore the two young women to their father, with liberty to follow the religion in which they had been brought up: at the same time sharply reprimanding *Liezit*; by which he was the more mortified, because *Jews* were the complainers. Of this mortification, *Liezit* now avenged himself with the most furious cruelty. Beside murdering their father and the former husband of one of them; and although the young women had embraced *Mahometism* immediately upon his accession to the throne; and had married, with his consent, *Jewish* husbands, who also embraced *Mahometism*, and of whom the one was named *Elliaho Levi*; *Liezit* made the two young women to be taken from their husbands, and, although they were both great with child, to be burnt alive. The famous *Jew*, *Bagha*, who had been first secretary to the royal treasury; having appeared before his new master, to give him an account of the state of his finances; was, by his order, immediately cut in pieces, and burnt to ashes. Happy were the *Jews* who, with their wives and children, could make their escape, alive from the instruments of *Liezit's* rage. In the pillage to which they were exposed, there were forty seven men, women, and children, massacred: twenty young women were dragged away by force, and were never more heard of. The *Pachas* of *Mequinez*, of the *Ludaa*, saving themselves by fleeing to the mountains.

tains. The former, named *Mahomet Ouefi's*, who was also *Pacha* of the *Barbars* of *Garbe*, was recalled on account of the high estimation in which he was held among these people; and because *Liezit* very industriously fought to gain their attachment. To convince them farther of this, he distributed among them, a million of *Spanish Piafters* in the space of a very few days. During the rest of his stay at *Mequinez*, he put to death two and thirty of the principal *Moors* in the country; who were criminal in no other respect than as having faithfully served; but accused by ill-intentioned persons, who wished to have their employments. Although the *Bacha* of the *Ludæa* was recalled, he remained unemployed. *Liezit* never allowed those who were accused before him, a moment for their justification. His greatest pleasure was, to shed human blood, at his public audiences, which were the stated periods for the execution of criminals. He spent the rest of his time in the most abandoned debauchery. He rarely visited his mother; and notwithstanding all his obligations to her, paid no respect to her advice.

CHAPTER X.

At the request of *Don Antonio Salmon*; His Catholic Majesty named *Don Juan Gonzalo Salmon*, brother to *Don Antonio*, to be ambassador plenipotentiary from the court of *Spain*, to the new Emperor of *Morocco*. Considerable presents were, at the same time, sent. *Muley Leizit* was informed of the Embassy, and hoped soon to have the pleasure of gratifying his rage against *Spain*, upon the persons of the Ambassador, and upon *Effendi* whom he knew to be that Ambassador's intimate friend. To the latter, he sent orders to bring to *Mequinez*, the Queens and concubines of the deceased Emperor, who had gone from *Dar Beida* to *Rabat*. But the minister distrusted these fair appearances; although he obeyed the King's orders. However, to make him sure of his life he was desirous of obtaining from the King, an oath, that he would not put him to death. To obtain this he employed the following stratagem.

stratagem. The troops escorting the ladies, were commanded by *Monferor* who had been formerly *Pacha* of the Black's. To him, the *Effendi* gave out, that he wished to reach *Mequinez*, on the second day of their journey; and that therefore, he, (the *Pacha*) might give orders to his troops to this effect; while the *Effendi* himself, with his train, would follow, at a small distance behind, and close the progress; and thus the ladies of the seraglio would be secure in the middle of the company; being protected by the *Pacha* before, and by the *Effendi* behind. The *Pacha*, not suspecting the *Effendi's* intentions, followed his advice. But, on the second day, the latter suffered the former to advance more than a league before him; and then ordered his own suite to proceed after the caravan; while he himself, with two of his servants rested, for a little longer, under the shade of some trees. After resting here, till the caravans were out of sight, he mounted his mule; and attended by his two servants, took another road, and returned to the sanctuary of *Muley Drifs Seroun*, at the distance of three leagues from *Mequinez*. The King, upon being informed of this, sent messengers upon his royal word, and solemn oath sworn on the law, to bring the *Effendi* from the sanctuary; assuring him, that, he had nothing to fear; and that he should continue at least in the same credit and authority under the new reign, as in that of *Muley Mahomet*. The *Effendi* was taken in this snare, left the sanctuary, presented himself to *Muley Leixit*, and was received by him, with vows of eternal friendship. On the same day, the *Effendi* began to take a part, as before, in the public business; which naturally gave offence to the upstart favourites of the new sultan. The calm in respect to the *Effendi*, was but of a few days duration. *Liezii's* hatred was still disposed to cut off that minister. But, he continued to use artifice, and pretended an intention to celebrate, with pomp, the marriage of his eldest son, *Muley Laj-sen*. For this purpose, he sent the *Effendi* to *Mequinez*, to make the necessary preparations; the king himself being then at *Fez*. The minister left *Fez*, early on a morning,

morning, in the month of *June* 1790. No sooner had he set out, than *Muley Liezit* ordered fifty *Barbars* to pursue him on horseback, and if they should overtake him, to seize, and bring him back; but he was arrived at *Mequinez*, before they could come up with him; then to deliver him up to *Pacha Oefes*, who had already received orders to shut him up in a subterraneous cell. They were to execute this order, under pain of death. The *Effendi*, delighted with the favour of the new sultan, hastened with the utmost speed to *Mequinez*, and could have wished to make all the necessary preparations, on the same day. He was just alighted from his mule, at the door of his house in *Mequinez*, when the fifty *Barbars* came up to him. At the sight of them, he had a presentiment of the treachery of his king and master. He however, summoned up his courage, and asked, if they had orders to apprehend him? They told him, that they had: And, immediately proceeding to execute the King's orders; confined the minister in a subterraneous cell, not more than six feet in diameter, and the same in height;—the entrance of which, they shut up, with a large stone. Every thing in his house at *Mequinez*, was immediately seized by them, for the King's use. The poor *Effendi* now saw his error, when it was too late. He made offers to the King, of all that he had; but, compassion was extinguished in the King's breast, by inveterate hatred against him. The Queen-mother, *Lella Sargetta*, the King's sister *Lella el Hebib*a, and all the other daughters of the deceased King, who were no strangers to the merits of the *Effendi*, warmly interested themselves in his favour. But, all was in vain. The new sultan ordered him to be brought in irons, from *Mequinez* to *Fez*, and without deigning to see him, ordered, that his two hands should be cut off in the presence of the whole city, on the twenty first of *July* following. After the poor *Effendi* had suffered this barbarous mutilation of his limbs; he was sent to the *Jewish* Inn, where, amidst barrels of wine and brandy, he was made a laughing-stock to all the populace, who chose to go thither to see him.

Nobody

Nobody durst undertake to cure him, or even to give him a glass of water. Such was the ignominy to which a minister was exposed, who had, for eighteen years, held the first place of the subjects in the kingdom. Two hundred horsemen were sent to *Morocco*, to seize his wives, concubines, brothers, and all that he possessed. As this minister had espoused the daughter of *El Miky Foursch*, one of the principal inhabitants of the city of *Rabat*, at whose house he always lodged, when the court went to that city; two hundred horsemen were likewise sent thither, with orders to seize *Miky Foursch*, and all that was in his house. They even dug four feet deep into the floor of the house, on pretence of searching for treasures of the *Effendi*, concealed there. This respectable old man was carried before *Muley Liezit* at *Fez*. His daughter was so terrified, that she died of her fright, in the seventeenth year of her age.

PRIVATE ANECDOTES

OF ILLUSTRIOUS FRENCH CHARACTERS.

JACQUES AUGUST DE THOU.

Born at Paris 1553, died in 1617.

IN a journey to Languedoc in company with the M——de Schomberg I went to see the Bishop of Mende at his country seat of Chanac. We were entertained with magnificence—we took notice that among the different sorts of game served to his table, some wanted the head, a leg, a wing, or some other part of the body, and which gave occasion to the Bishop to say in a very pleasant manner, that some allowances were to be made to the gluttony of his purveyors, who had always been in the practice of tasting every thing beforehand: we were a good deal surprised at this intelligence, but were not allowed to remain long ignorant of what we thought a riddle.—

When

When the Bishop had informed us that these his purveyors were Eagles, we were desirous of examining things nearer hand; we found as we had been told that the eagles build their nests on the tops of inaccessible rocks. As soon as the shepherds perceive where the nests are built, they construct a small hut at the foot of the rock, where they watch unseen the eagles carrying of game to their young; when the old ones are flown away in search of more they quickly clamber up to the top of the rock, and carry away what they have brought, and in the stead leave the entrails of beasts; all this cannot be done so expeditiously but that the young eagle has already devoured a part, which is the reason the game comes mutilated to the table, but of a flavour far superior to any thing of that kind ever bought in the market. When the young eagle becomes strong enough to fly, which happens but very slowly, because he has been deprived of his usual food, the shepherd chains him to the nest, that the old ones may continue to bring him food. This they do for some time, till at last wearied out, they fly away, and are never seen again; the shepherds then remove the young eagle and destroy the nest, for the mother will never hatch in an old one.

There happened to M. de Thou a very singular adventure in the year 1598:—there was at Saumur a mad-woman, whom this gentleman had never seen or heard of—this poor creature, as she was not mischievous, was allowed to run about wherever she pleased, affording great entertainment to the mob; her method at night was to creep into the first place she found open, and sleep very quietly if not disturbed. One evening she entered M. de Thou's apartment, who was found asleep in his bed, his servants who lay in the next room having neglected to bolt his door. The mad-woman, who was well acquainted with the house, entered the apartment without the least noise, and began to undress herself by the fire; she placed her clothes on several chairs round the chimney to dry them, some wicked boys having thrown water on her; when she was undressed to her shift, she went and lay down

down at the foot of the bed, and soon fell into a profound sleep; the President sometime after awaking, and feeling a heavy load on his feet, and supposing it a favourite dog he had, suddenly gave a kick, and the mad-woman fell to the ground, moaning sadly—he then found it was no dog, and could not for a long time believe that he was awake; at last, hearing the tread of feet, he drew the curtains of his bed, and as his window-shutters were not closed, he, by the light of the moon, saw a white figure walking to and fro in the apartment, but when looking toward the chimney, he perceived the ragged clothes hanging there, thought certainly some thieves had broke into the house, in order to rob him. He ask'd the woman who she was, she made answer, that “She was the queen of Heaven, that she had come from thence the evening before, and that she was to return thither again immediately:” He then by her voice knew her to be a woman, and calling his servants, ordered her to be turned out; locking his door, he returned to bed, and immediately fell asleep. The next morning he related the adventure to M—— de Schomberg, who, though exceedingly brave, frankly confessed, he would have been greatly terrified. Schomberg told the king of it, who said the same thing.

Monfieur de Thou, son to the President, being sent as ambassador to King James the First of England, the king said to him, “What, are you the son of that pedant, who in his history, has taken such liberties with the character of my mother,* and have you the boldness to present yourself to me?——”

CARDINAL DU PERRON.

THIS Cardinal had so great an ascendant on the mind of Pope Paul the Vth, that his Holiness used to say, let us pray to God, that he may inspire Cardinal du Perron, for he will persuade us whatever he pleases.—The Cardinal was a great speaker; when he began a subject there was no end; when his valet-de-chambre heard him open, he took his cloak, and said to his fel-

VOL. I.

K

low-

* *Mary Queen of Scots.*

low-servants *andiamo ab* - - - meaning that they would not be wanted sooner.

The Cardinal's house, belonging to the parish of St Paul, at Paris, he sent one of his gentlemen to the Curate of that parish, with orders to come to him on affairs of consequence—the Curate answered “Very well,” but did not go. The Cardinal waited a long time, sent to him again—the Curate answered as before; Du Perron, greatly irritated at the unpoliteness of the Curate, sent him a third messenger, who had orders to say that the Cardinal was much offended at his want of respect, and desired he would come without delay, or else he would have reason to repent it.—The Curate coldly answered the messenger, “Tell my Lord Cardinal, that he is Curate at Rome, as I am in Paris; that I am not in his parish, but he is in mine.” The Cardinal hearing this bold answer, said, “He is right, I am his parishioner, 'tis my duty to wait on him;” and immediately he set out. As soon as the Curate perceived him from his window he ran into the street to meet him—the Cardinal embraced him, and gave him his esteem and friendship.

One day in dispute with Servin, advocate-general, he accused him of ignorance and stupidity “It is true, my lord,” answered Servin, “I have not eloquence or wisdom sufficient to prove that there is no God;”—the Cardinal was struck dumb, and appeared greatly confused. That the reader may understand the meaning of this answer, it is necessary to relate, that the Cardinal at a certain time, in conference with Henry III. had the boldness to tell him that he had now convinced him there is a God, but to-morrow, if your Majesty will please to give me audience, I will prove that there is none at all—which speech inspired the king with such horror against the audacious wretch, that he banished him his presence for ever.

FRANCOIS MALHERBE.

HENRY IV. asked the Cardinal Du Perron, one day, how it came he had given over making verses—“Nobody, an't please your Majesty, after Malherbe, should attempt

attempt any such thing; that gentleman has brought poetry to the highest pitch of perfection." On the Cardinal's recommendation, Malherbe came to Paris, where he remained during his whole life without once returning to the country again; he would have been the delight of town and court had his conversation been more agreeable: he spoke but little it is true, but every word was a stab. One of his nephews came to see him on his return from college, Malherbe put an Ovid into his hand; the young man was much at a loss, and did nothing but stammer; the uncle said, "I would advise you to go into the army; be valiant; you will never be good for any thing else." His son being killed in a duel by Despilas, he sent him a challenge, and upon his friends representing the ridicule of a man of 73 fighting another of 25—"On that very account," replied he, "have I challenged him. Don't you see, that I only venture a sixpence to a louis d'or?"

A provincial poet entreated him to correct an Ode he had made for the king, and left it with him for that purpose—when he came again to demand it, Malherbe told him that there were but two words wanting; the poet begged he would do him the honour to insert them himself; he took his pen and wrote under the title—

ODE AU ROI,

*Pour torcher.**

He then folded the paper, and returned it to the poet, who gave him a million of thanks, and took his leave without knowing what he had writ.

One of his friends complained to him, that all rewards and pensions were for those who served the king at court, and in his armies—and that men of letters were entirely neglected; he answered, that he thought government acted very prudently, for that a good poet was of as little use to the state as a good skittle player.

K 2

His

* *Fit paper for the Temple of Cloacina.*

His manner of correcting his servant for a fault was very pleasant—he allowed him ten sous * a-day for his diet, which in those times was a great deal, and twenty ecus † annual wages.—He remonstrated in these terms —“ My friend, when you offend your master, you offend God ; and when you offend God, an absolution for the sin is necessary, which is by fasting and giving charity ; for which reason I will deduct five sous of your allowance, and give it to the poor in your name.” Never man spoke his thoughts in a more free manner.

The Archbishop of Rouen had asked him to be present at a sermon he was to give them in the afternoon ; Malherbe fell asleep ; when the company rose from table, the Bishop waked him, and told him it was time to go to church—Malherbe begg'd he would excuse him, he could sleep as well without it. One evening as he was returning late to his bed, he met with a gentleman, who had been waiting for him a considerable time in his apartment, to acquaint him with some news of very little consequence—he cut him short with these words, good night, sir, “ Good night, you put me to the expence of two pence for light, and all you have been saying is not worth a farthing.” Going to visit a counsellor of the parliament, he found him in tears, and asked the cause of his affliction—“ Cause enough,” answered the magistrate, “ we have lost two Princes of the Blood by the miscarriage of the mother,” —“ Sir,” replied Malherbe, “ that ought not to afflict you in France, you will never want for masters.”—Malherbe had a great contempt for men in general—reading one day in Genesis, of Cain and Abel—“ A very pretty story truly,” says he, “ there were but four people in the world, and one of them goes and kills his brother.” There were several odd circumstances remarkable in the behaviour of Malherbe, and which were forgiven him on account of his great merit.—He was but indifferently lodged, and had but seven or eight matted chairs ; was much visited by persons of the first distinction : when the chairs were all filled

* Five pence English.

† Two pounds ten shillings.

filled he bolted his door in the inside, and if any body knock'd, cried out, to them, "Stay, stay, the chairs are all taken up." The circumstances of his death have shewn that he had very little, or no religion at all; it was with difficulty they could prevail on him to confess, he said "He was never accustomed to it, except at Easter."—The person who determined him to it at last was Yvrard his pupil; to persuade him he told him, that as he had made profession of living like other men, it was his duty to die like them."—"Malherbe answered, I believe you are in the right," and immediately ordered the vicar of his parish to be sent for; it is said, that an hour before his death, after having been at least two in mortal agonies, he suddenly wakened and reprimanded the woman of the house, who served him as a nurse, for making use of a word that was not good French, his confessor reproved him for it; he said he could not help it, and that he was determined to the last moment of his life to defend the purity of the French language; they also say, that his confessor representing to him the happiness of the next world, in low mean expressions, asked him, "Whether he did not feel a very great desire to enjoy that felicity?"—Malherbe answered, "Don't talk to me about it, your bad stile gives me a disgust against it."

THEODORE AGRIPPA D'AUBIGNE.

D'AUBIGNE was son to an Officer, who commanded in the army of the Calvinists, during the religious wars at Orleans; on his return from Guienne (where he had been obliged to remain a considerable time on account of settling affairs for the party he had embraced,) he found his son had led a very disorderly and licentious life; in order to punish him for his misdeeds, and to correct him for the future, he sent him a very coarse suit of clothes, such as the peasants wear in the country, and had him conducted through all the shops in towns, that he might choose whatever trade he liked best;—the young man took this affront so much to heart, that he was attacked by a violent and dangerous fever, of which it was thought he would have died.

K 3

He

He was no sooner recovered, and able to leave his apartment, than he went to his father and begged his pardon in so moving a manner, that he drew tears from the eyes of every one present, his father not excepted, who immediately embraced and forgave him; about a year after his father died, and his guardian finding him determined to study no longer, but to embrace a military life, put him in prison; for fear of an escape, the young gentleman's clothes were taken away every night when he went to bed. Some of his military friends acquainted him, they were going to set out for the army; on hearing this, it being the height of summer, he made a shift to fasten the sheets of his bed to an iron bolt in the window, and in that condition, nothing on but his shirt, slipped down and joined them on the road. Their company having met some of the catholic party, attacked and defeated them in a few minutes; D'Aubigne was slightly wounded, but refused the offer of a coat, and arrived in that manner at the place of rendezvous;—the commanding officer on hearing his story was much pleased, and ordered him clothes, arms, and money. D'Aubigne was too proud to accept an obligation from any man without an acknowledgement, therefore gave the commandant a receipt for what he had received, with the following words at the bottom, "On condition that I shall not accuse the war as the cause of my being stripped, not being able to retire from it in a worse condition than when I entered."

One day as D'Aubigne was relating to M. de Taley the many misfortunes he had undergone, this gentleman interrupted him, saying, "You are in possession of many valuable papers relating to the Chancellor de l'Hospital, who lives at present very retired at his country seat, near d'Estampes, having quitted all public business; if you please I will dispatch a messenger to him, to acquaint him that those papers are in your hands; I will engage you shall receive ten thousand *écus* * for them, either from him, or from others, who

would

* *About twelve hundred and fifty pounds.*

would be glad of that opportunity to ruin the Chancellor." D'Aubigne, on hearing this, ran on the instant to fetch the papers, and in the presence of M. de Taley threw them into the fire, saying, "*I might possibly some day or other have yielded to the temptation, therefore I burned them, for fear they might in the end have burned me.*" M. de Taley was lost in wonder at the generous action, said nothing, and retired; the next day he returned, and took D'Aubigne by the hand, saying, "Though you have disguised your sentiments from me, yet I am not altogether so short-sighted, but that I can easily see your inclinations to my daughter—you must know that she has many lovers, far superior to you in riches (though not in merit) but those papers you burned yesterday, for fear they should burn you, have determined me to accept of you for my son-in-law, and my daughter has given her consent;"—this declaration was entirely unexpected by D'Aubigne, and received with the greatest transports of joy; the match was soon after concluded.

Henry IV. having employed D'Aubigne in several provinces, in matters relating to the crown, gave him no other reward for his labour than his picture; at the bottom he pasted the following lines wrote on a slip of paper:

*Ce prince est d'etrange nature,
Je ne scai qui diable la fait;
Il recompense in peinture,
Cela qui le servent en effet †.*

D'Aubigne, on this account and many others, was not at all pleased with the king, and thereupon retired from court. The king, persuaded that he had lost a faithful servant, wrote him several letters to recall him all which he burned without taking the least notice of their contents; but when he heard that the king (on a false

† To put these in English verse might easily be done, but as they would lose much of their original beauty, I will therefore set down their meaning in prose: "This prince is of a strange humour, I know not who the devil has made him: he rewards in painting those who serve him in reality."

false report of his having been made prisoner in an enterprize against Limoges) had laid aside some diamond rings belonging to the queen, in order to pay his ransom, he was so touched with this act of generosity, that he immediately returned to court, and threw himself at the king's feet, imploring his pardon.

ON THE CHARACTER AND DOMESTIC MANNERS OF THE TURKISH LADIES AT ALEPPO.

From Dr Russel's New Edition of the Natural History of Aleppo.

HOWEVER desirous a traveller in Turkey may be to learn the character and domestic manners of the Turkish ladies, he must expect to meet with various obstacles to his researches. The regulations of the harem oppose a strong barrier to curiosity; inveterate custom excludes females from mingling in assemblies of the other sex; and even with their nearest male relations, they appear to be under restraint, from which perhaps they are never emancipated, except in familiar society among themselves.

In conversation, the Turks seldom talk of their women, and a stranger has very few opportunities of introducing a subject which they seem studious to avoid. Some information indeed may be obtained from the Christian and Jewish women who occasionally have access to the harems; but their accounts must be received with caution, and due allowances made for religious prejudices, as well as for the Eastern propensity to fable.

All travellers who have visited the Levant, have more or less experienced these and other obstacles to inquiry; and hence it is the less remarkable, that the relations concerning Mohammedan women, met with in some of the best books of travels, should often be found contradictory or defective, without impeachment either of the writer's diligence or veracity. Sen-

sible,

fible, from experience, that neither a tolerable knowledge of the language, nor familiar intercourse with the natives, in the course of a long residence in the country, can wholly surmount difficulties, which others have encountered with fewer advantages, it may be proper to bespeak indulgence for incidental errors, in the following representation of Mohammedan manners; in which are introduced a few domestic circumstances, that professional privilege afforded opportunity of observing, in the interior of the harem.

Close to the outer door of that quarter in the Turkish palaces which is appropriated to the women*, there is an aperture in the wall about two feet from the ground, two feet and a half in height, and nearly two feet in breadth; ^{to} which is fitted a narrow wooden frame, and the middle space filled up by a hollow wooden cylinder, placed vertically on pivots, so as to be easily turned round. This wheel, being divided by one or more horizontal positions, and open on one side, from top to bottom, serves to deliver dishes from the kitchen, or to receive small parcels, without opening the outer door, or the persons on either side being seen. The partitions are moveable, and may be taken out occasionally, for the reception of larger parcels. Females who have business at the harem summon the attendants within, by rapping gently on the wheel, but if not answered readily, they exercise the knocker of the outer door with great violence. It may be remarked, that the doors of the great harem from morning to sun-set are seldom locked, on account of the constant succession of people coming and going; but the case is different in inferior harems; and in ordinary houses, where there is no separate quarter for the women, the master of the house, when he goes abroad, not only shuts the street door, but carries the key along with him.

To

* *This is often erroneously called the Seraglio, but is properly the Harem: a wife is called Hurmy; and the women of the family, including wives, daughters, and slaves, Hareem.*

To the harems of the great belongs an officer, named Harem Kehiafy, who superintends all affairs, without doors, relating to the harem, and commonly has one or two boys under him, who have access to the apartments, and are employed by the ladies in carrying messages, or in other petty services. These boys generally are black slaves, but not eunuchs. Their master, sometimes, is an eunuch; but except in the service of bashaws, the office is more commonly bestowed on a trusty white slave, or on a servant of advanced age.

None of the ordinary menial male servants ever approach the door of the harem, unless the Harem Kehiafy or one of his attendants is present; and all females who have business with the ladies, as well as physicians and other medical attendants, must apply to him for admittance. Even the grandee himself, when there are female visitants in his harem, does not presume to enter till he has been announced, in order to give those time to prepare for his reception, who, according to custom, ought not to appear before him unveiled; and on certain occasions, as when the Harem entertains a large company, he, being apprized before-hand, does not go near the harem till the guests have left it.

When the ladies visit one another in a forenoon, they do not immediately unveil on coming into the harem, lest some of the men should happen to be still at home, and might see them as they pass; but as soon as they enter the apartment of the lady to whom the visit is intended, either one of the young ladies, or a slave, assists in taking off the veil, which being carefully folded up, is laid aside. It is a sign that the visitant intends only a short stay, when, instead of resigning the veil, she only uncovers the head, permitting the veil to hang carelessly down on the shoulders. This generally produces a friendly contest between the parties, one insisting upon taking the veil away, the other refusing to surrender it. A like contest takes place at the close of the visit. When entreaty cannot prevail on the visitant to stay longer, the veil is hidden; the
slaves,

slaves, instructed before hand, pretend to search for it every where in vain, and when she urges the absolute necessity of her going, she is assured that the Aga or master of the house is not yet gone abroad, and is then jocosely dared to depart without it.

In their manner of receiving one another, the ladies are less formal than the men; their complimentary speeches, though in a high strain, are more rapidly and familiarly expressed.

The common salutation is performed by laying the right hand on the left breast, and gently inclining the head. They sometimes salute by kissing the cheek; and young ladies kiss the hands of their senior relations. They entertain with coffee and tobacco, but the sherbet and perfume are only provided on particular occasions.

The great men are attended in the harem, by the female slaves, in the same manner, as in the outer apartments, by the pages. They remain standing in the humble attitude of attendance, their hands crossed before them on their cincture, and their eyes fixed on the ground. The other ladies, as well as the daughters of the family, occasionally bring the pipe and coffee, but do not remain standing; they either are desired to sit down, or they retire. This, however, is to be understood of the grandees; for in ordinary life both wives and daughters minister servilely to the men; the two sexes never sitting at table together.

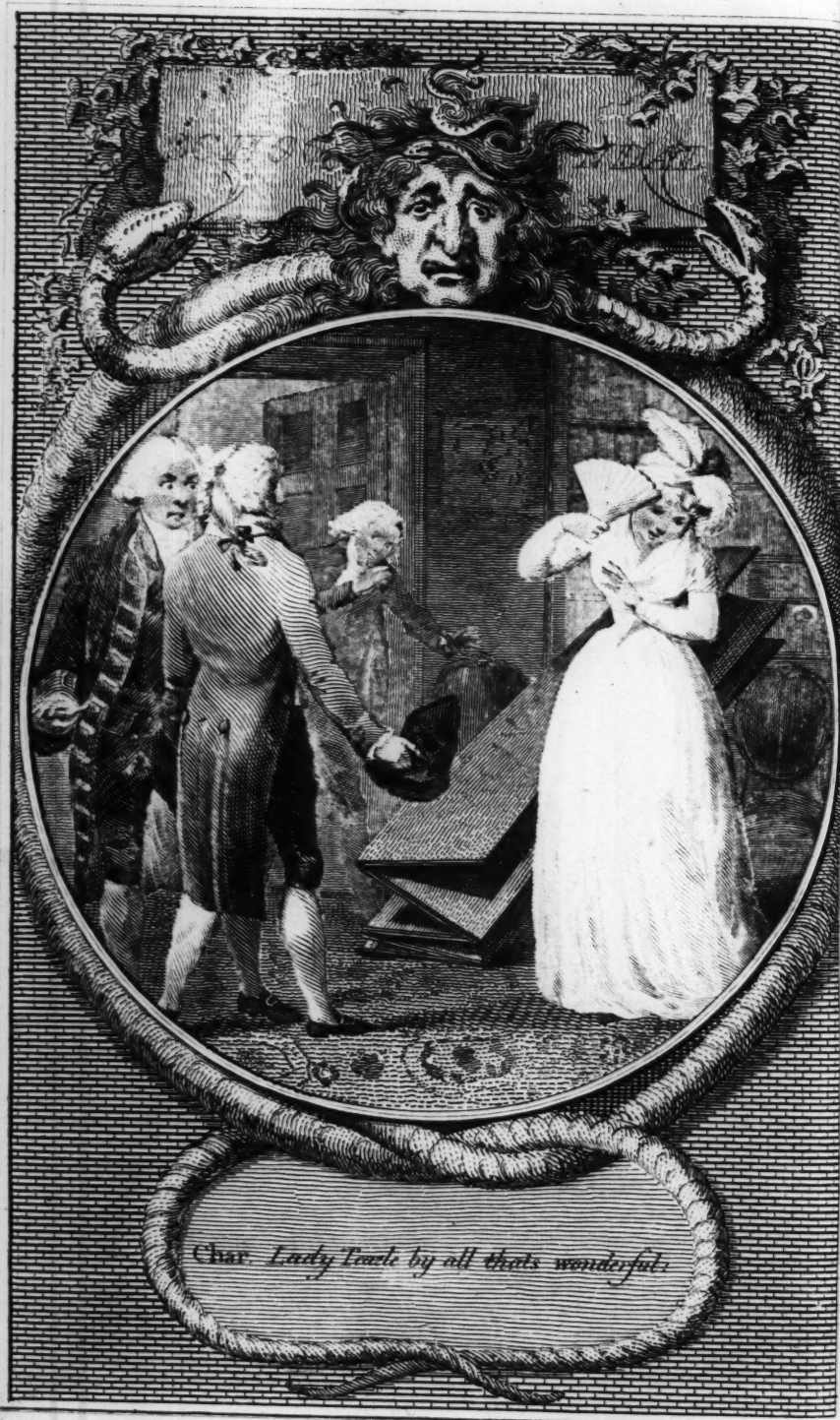
It is seldom that all the ladies of a harem are, by the great men, seen assembled, unless they happen, in the summer, to be surprised sitting in the divan, where they meet to enjoy the cool air. At his approach they all rise up, but, if desired, resume their places (some of the slaves excepted) and return to their work. However loquacious they may have been before he entered, a respectful silence ensues the moment he appears: a restraint, which they feel the less, from their being accustomed to it almost from their infancy. It is surprising how sudden the clamour of children is hushed on the approach of the father; but the women often lament their want of power,

power, in his absence, to quiet the children either by threats or soothing.

Though the presence of the great man may impose silence on the younger ladies, he always finds some of the elderly matrons ready enough to entertain him, should he be disposed for conversation. In this manner he learns the domestic news of the town, which, though rarely a topic of discourse among the men, being in great request at the public baths, is circulated by the female pedlars, and the Bidoween women attached to the harem. The former, who are chiefly Jewish or Christian women of a certain age, supply the ladies with gauzes, muslins, embroidery, and trinkets, and moreover have the art of collecting and embellishing all kinds of private history; the latter are not less talkative, nor more secret, but possess also a licensed privilege of speaking freely to the men, which they perfectly know how to exercise. Their licence is derived from being often retained as nurses, by which they gain a permanent establishment in the family; the foster-sister remaining attached to the harem, and in time succeeding her mother. The grandees, in these indolent hours, converse also on their own domestic affairs, and amuse themselves with their children. When they wish to be more retired, they withdraw to another apartment, into which no person, except the lady to which it belongs, presumes to enter un-called.

The Turks, in the presence of their women appear to affect a more haughty and reserved air; and in their manner of speaking to them, are less courteous, and more abrupt than they are to one another, or even to men who are much their inferiors. As this was frequently observed in persons remarkable for an affable deportment to men, it may be considered rather as their usual manner, than ascribed to the accidental presence of an European; and is further confirmed by the ordinary behaviour of the boys, who talk to the women in an imperious manner, which they could only have learned from example. The men, perhaps, judge it politic to assume this demeanour, in a situation where





where dominion may be supposed to be maintained with more difficulty than among their male dependants; and therefore venture only in hours of retirement, to avow that gentleness, which, as if derogatory from their dignity, they think prudent, in their general conduct, to conceal from persons whose obedience they believe can alone be secured by an air of stern authority.

The ladies, especially those of rank, appear reserved in regard to their husbands, while they show an engaging affectionate fondness for their brothers, though it is often returned with little more than frigid complaisance; as if their tender endearments were a tribute due to male superiority. There are times, however, when natural affection gets the better of this cold indifference of the young men. The sight of a sister in distress, or languishing in a fit of severe illness, often produces emotions, of which, judging from general appearances, they would seem to be unsusceptible. The affectation of apathy is a remarkable trait in the character of the Turks. They are led by it under misfortunes, to assume an appearance of tranquillity, more than they possess in reality; and on other occasions, they strive to hide that sensibility which other nations think it honourable to indulge. Their exterior manners are universally marked with this affectation: their real feelings, influenced by the common springs of humanity, are more remote from the eye of observation.

SCREEN-SCENE,

FROM THE SCHOOL FOR SCANDAL:

With an elegant Engraving, by Chesham after Corbould.

SIR PETER TEAZLE, CHARLES, and JOSEPH.—
LADY TEAZLE *behind the Screen.*

Enter SERVANT, Whispering Joseph.

LADY Sneerwell, sir, is just coming up, and says she must see you.

VOL. I.

L

Jos.

Jos. Gentlemen, I must beg your pardon; I have company waiting on me; give me leave to conduct you down stairs.

CHAR. No, no, speak to them in another room; I have not seen Sir Peter a great while, and I want to talk with him.

Jos. Well, I'll send away the person, and return immediately. Sir Peter, not a word of the little French milliner.

[*Afide and exit.*]

SIR PET. Ah, Charles, what a pity it is you don't associate more with your brother, we might then have some hopes of your reformation; he's a young man of such sentiments—Aye, and acts up to the sentiments he professes—Ah, there's nothing in the world so noble as a man of sentiment.

CHAR. Oh, he's too moral by half; and so apprehensive of his good name, as he calls it, that, I dare say, he would as soon let a priest into his house as a wench.

SIR PET. No, no, you accuse him wrongfully—Tho' Joseph is not a rake, he is not a saint.

CHAR. Oh! a perfect anchorite—a young hermit.

SIR PET. Hush, hush; don't abuse him, or he may chance to hear of it again.

CHAR. Why, you won't tell him, will you?

SIR PET. No, no, but—I have a great mind to tell him. (*Afide*) (*seems to hesitate*)—Hark'ye, Charles, have you a mind for a laugh at Joseph?

CHAR. I should like it of all things—

SIR PET. Gad I'll tell him—I'll be even with Joseph for discovering me in the closet.—(*Afide*)—Hark'ye, Charles, he had a girl with him when I called.

CHAR. Who, Joseph! impossible!

SIR PET. Yes, a little French milliner, (*takes him to the front*)—and the best of the joke is, she is now in the room.

CHAR. The devil she is!—Where?

SIR PET. Hush, hush—behind the screen.

CHAR. I'll have her out.

SIR PET. No, no, no.

CHAR. Yes.

SIR PET.

SIR PET. No.

CHAR. By the Lord I will—So now for it.

Both run up to the screen—The screen falls, at the same time JOSEPH enters.

CHAR. Lady Teazle, by all that's wonderful!

SIR PET. Lady Teazle, by all that's horrible!

CHAR. Sir Peter, this is the smartest little French milliner I ever saw.—But pray, what is the meaning of all this? You seem to have been playing at Hide and Seek here; and, for my part, I don't know who's in, or who's out of the secret—Madam, will your Ladyship please to explain;—Not a word!—Brother, is it your pleasure to illustrate?—Morality dumb too!—Sir Peter though I found you in the dark, I fancy you are not so now—Well, though I can make nothing of it, I suppose you perfectly understand one another, good folks, and so I'll leave you. Brother, I am sorry you have given that worthy man so much cause of uneasiness—Sir Peter there's nothing in the world so noble as a man of sentiment—Ha, ha, ha! [*Exit.*]

SIR PET. My compliments to the little French milliner.

JOS. Sir Peter, notwithstanding appearances are against me—if—if you'll give me leave—I'll explain every thing to your satisfaction.

SIR PET. If you please, sir.

JOS. Lady Teazle knowing my—Lady Teazle—I say—knowing my pretensions—to your ward—Maria—and—Lady Teazle—I say—knowing the jealousy of my—of your temper—she called in here—in order that she—that I—might explain—what these pretensions were—And—hearing you were coming—and—as I said before—knowing the jealousy of your temper—she—my Lady Teazle—I say—went behind the screen—and—This is a full and clear account of the whole affair.

SIR PET. A very clear account truly! and I dare say the Lady will vouch for the truth of every word of it.

L. TEAZ. (*Advancing*) For not one syllable, Sir Peter.

SIR PET. What the devil! don't you think it worth your while to join him in the lie?

L. TEAZ. There's not one word of truth in what that gentleman has been saying.

JOS. Zounds, madam, you won't ruin me!

L. TEAZ. Stand out of the way, Mr Hypocrite, I'll speak for myself.

SIR PET. Aye, aye—let her alone—she'll make a better story of it than you did.

L. TEAZ. I came here with no intention of listening to his addresses to Maria, and even ignorant of his pretensions; but seduced by his insidious arts, at least to listen to his addresses, if not to sacrifice your honour, as well as my own, to his unwarrantable desires.

SIR PET. Now I believe the truth is coming indeed.

JOS. The woman's mad!

L. TEAZ. No, sir, she has recovered her senses. Sir Peter, I cannot expect you will credit me; but the tenderness you expressed for me, when I am certain you did not know I was within hearing, has penetrated so deep into my soul, that could I have escaped the mortification of this discovery, my future life should have convinced you of my sincere repentance. As for that smooth-tongued hypocrite, who would have seduced the wife of his too credulous friend, while he pretended an honourable passion for his ward, I now view him in a light so truly despicable that I shall never again respect myself for having listened to his addresses. [Exit.]

JOS. Sir Peter—Notwithstanding all this—Heaven is my witness—

SIR PET. That you are a villain—and so I'll leave you to your meditations——

JOS. Nay, Sir Peter you must not leave me—The man who shuts his ears against conviction——

SIR PET. Oh, damn your sentiments—damn your sentiments.—— [Exit, Joseph following.]

THE

THE DEBTOR.

CHILDREN of affluence hear a poor man's pray'r!
O haste, and free me from this dungeon's gloom;
Let not the hand of comfortless despair

Sink my grey hairs with sorrow to the tomb!

Unus'd compassion's tribute to demand,

With clamorous din wake Charity's dull ear,
Wring the slow aid from Pity's loitering hand,
Weave the feign'd tale, or drop the ready tear.

Far different thoughts employ'd my early hours,
To views of bliss, to scenes of affluence born;
The hand of pleasure strew'd my path with flow'rs,
And ev'ry blessing hail'd my youthful morn.

But ah, how quick the change! the morning gleam,
That cheer'd my fancy with her magic ray,
Fled like the garish pageant of a dream,
And sorrow clos'd the ev'ning of my day.

Such is the lot of human bliss below;

Fond hope awhile the trembling flow'ret rears;
Till unforeseen descends the blight of woe,
And withers in an hour the pride of years.

In evil hour, to specious wiles a prey,

I trusted:—(who from faults is always free?)
And the short progress of one fatal day
Was all the space 'twixt wealth and poverty.

Where could I seek for comfort, or for aid?

To whom the ruins of my state commend?
Left to myself, abandon'd, and betray'd,
Too late I found the wretched have no friend.

E'en he amid the rest, the favour'd youth,

Whose vows had met the tend'rest warm return,
Forgot his oaths of constancy and truth,
And left my child in solitude to mourn.

Pity in vain stretch'd forth her feeble hand

To guard the sacred wreaths by Hymen wove;

While pale-ey'd Av'rice, from his fordid stand,
 Scowl'd o'er the ruins of neglected love.
 Though deeply hurt, yet stay'd by decent pride,
 She hush'd her sorrows with becoming art,
 And faintly strove with sickly smiles to hide
 The canker-worm that prey'd upon her heart.
 Nor blam'd his cruelty—nor wish'd to hate
 Whom once she lov'd—but pitied and forgave :
 Then unrepining yielded to her fate,
 And sunk in silent anguish to the grave.
 Children of affluence, hear a poor man's pray'r !
 O haste, and free me from this dungeon's gloom ;
 Let not the hand of comfortless despair
 Sink my grey hairs with sorrow to the tomb.

AN ACCOUNT OF DRUIDISM.

From Mr Polwhele's " Historical Views of Devonshire,"
Vol. I. just published.

IT appears, that the British Druids, like the Indian Gymnosophists, or the Persian Magi, had two sets of doctrines; the first, for the initiated; the second for the people. That there is one God, the creator of heaven and earth, was a secret doctrine of the Brachmans. And the *nature and perfection* of the deity were among the Druidical arcana *. Pomponius Mela confirms this account of Cæsar: *Druidas terræ mundique magni-*

* Selden (on Drayton's *Polyalbion*) observes, " Although you may truly say with Origen, that before our Saviour's time Britain acknowledged not one true God; yet it comes as near to what they should have done, or, rather, nearer than most of others, either Greek or Roman; as Cæsar, Strabo, Lucan, and other authors might convince us. For, although Apollo, Mars, and Mercury, were worshipped among the vulgar Gauls; yet it appears that the Druid's invocation was to one all-healing and all-saving Power !

magnitudinem et formam, motus cæli et siderum, et quid Dii velint scire se profiteri. And Lucan: *Solis nosse Deos, et cæli numina vobis.* That these ideas were derived from Noah *, I have scarcely a doubt: they were brought into this island by the immediate descendants of those holy men, to whom only the secrets of Noah were communicated; and who, as consecrated to religion, were thus entrusted with the secrets of Heaven. The imperishable nature of the soul was another doctrine of the Druids, which, in its genuine purity, perhaps, was incommunicable to the vulgar. But the soul's immortality, connected with many sensitive ideas, was generally preached to the people. It was with unvarying firmness that the Druids asserted the immortality of the soul. And the universal influence of this doctrine on their conduct, excited the surprise of the Greeks and Romans. It was this which inspired the soldier with courage in the day of battle; which animated the slave to die with his master, and the

* *A Chaldean inscription was discovered some centuries ago in Sicily, on a block of white marble. A bishop of Lucera, who wrote on this subject, asserts, that the city of Palermo was founded by the Chaldeans in the earliest ages of the world. The literal translation of this inscription is as follows: "During the time that Isaac, the son of Abraham, reigned in the valley of Damascus, and Esau, the son of Isaac, in Idumea, a great multitude of Hebrews, accompanied by many of the people of Damascus, and many Phenicians, coming into this triangular island, took up their habitation in this most beautiful place, to which they gave the name of Panormus." The Bishop translates another Chaldean inscription, which is over one of the old gates of the city. This is extremely curious—"There is no other God but one God. There is no other power but this same God. There is no other conqueror but this same God, whom we adore. The commander of this tower is Saphu, the son of Eliphas, the son of Esau, brother of Jacob, son of Isaac, son of Abraham. The name of the tower is Beyeh; and the name of the neighbouring tower is Pharat."*

the wife to share the fate of her husband; which urged the old and the feeble to precipitate themselves from rocks, and the victim to become a willing sacrifice; and, hence, the creditor postponed his debts till the next life, and the merchant threw letters for his correspondents into the funeral fires, to be thence remitted into the world of spirits! The Druids believed also, that the soul, having left one earthly habitation, entered into another; and from one body decayed and turned to clay, it passed into another fresh and lively, and fit to perform all the functions of animal life. This was the doctrine of transmigration, maintained in common by the Druids and the Brachmans*. Sir William Jones describes a great empire, the empire of Iran, the religion of which was *Sabian*, so called from the word *Saba*, which signifies a host, or, more properly, *the host of Heaven*, in the worship of which the Sabian ritual consisted. *Mahabeli* was the first monarch of Iran: his religion he was said to have received from the Creator, as well as the orders established throughout his monarchy, religious, military, mercantile, and servile. These regulations were said to be written in the language of the gods†. The tenets of this religion were, that there is but one God, pure and good; that the soul was immortal, and an emanation from the deity; that it was for a season separated from the Supreme Being, and confined to the earth to inhabit human bodies, but would return to the Divine Essence again. The purer sectaries of this religion maintained, that the worship of fire was merely popular, and that they appeared only to venerate that
sun

* *That the Druids believed in the immortality of the soul, and in its transmigration from one body to another, is not only affirmed by Cæsar, but by many ancient writers.*
Ἀφθάρτους τὰς Ψυχὰς λήγουσι—says Strabo: And Lucan:

Vobis Autoribus, umbræ

Non tacitas erebi sedes, ditisque profundi

Pallida regna petunt—regit idem spiritus artus

Orbe alio longæ, canitis si cognita, vitæ.

See also Val. Maximus, and Diodorus.

† *All the sculptures of Persæpolis are purely Sabian.*

fun upon whose exalted orb they fixed their eyes, whilst they really humbled themselves before the Supreme God. They were assiduous observers of the motions of the heavenly luminaries, and established artificial cycles, with distinct names, to indicate the periods in which the fixed stars appeared to revolve. They are also said to have known the *secret powers of nature*, and thence to have acquired the reputation of the magicians. Sects of these still remain in India, called Sufi, clad in woollen garments or mantles. In ancient times every priesthood among the eastern nations had several species of sacred characters, which they used in their hiero-grammatic writings to render their religion more mysterious, whilst they preserved its written doctrines and precepts in such characters as none but their own order could understand. These sacred characters have been often noticed by antiquarians under the denomination of *Ogham* *. The *Ogham* characters were used by the priests of India and Persia, the Egyptians and Phenicians, and the Druids of the British isles. Sir William Jones tells us, that the writings at Persepolis bear a strong resemblance to the *Ogham*; that the unknown inscriptions in the palace of Jemshid are in the same characters, and are, probably, sacerdotal and secret, or a sacerdotal cypher; and that the word *Ogham* is Sanscrit, and means "*mysterious knowledge*." That similar inscriptions are to be found in Ireland is abundantly proved by Colonel Vallancey. But the most extraordinary circumstance is, that the word *Ogham* still continues among the people of Indostan, Persia, and Ireland, with the same sacred meaning annexed to it! The Druids not only concealed, in this manner, their sacred tenets from the knowledge of the people, but they often instructed their pupils by symbolical representations, with the same view of involving their doctrines in mystery, and rendering them too dark for the vulgar apprehension. This mode of instruction was truly oriental; and, to prove that the Druids were even refined in their allegories, the picture of Hercules, Ogmius,

* In ancient Punic, *Ogham* signifies wisdom.

us, as described by Lucian, need only be produced *. There is another evidence of the symbolical learning of the Druids in *basso relievo*, discovered, some time since, over the door of the temple of Montmorillon, in Poictou. It is a lively representation of the several stages of life at which the Druid disciples were gradually admitted into the mysteries of the Druid system.

From these mysteries of the Druids let us pass to their popular doctrines. Amidst the sublimer tenets of this priesthood, we have every where apparent proofs of their polytheism; and the grossness of their religious ideas, as represented by some writers, is very inconsistent with that divine philosophy which we have considered as a part of their character. These, however, were popular divinities which the Druids ostensibly worshipped, and popular notions which they ostensibly adopted, in conformity with the prejudices of the

* Hercules was there exhibited and known by his usual ornaments; but, instead of the gigantic body and fierce countenance given him by others, the Druids painted him to Lucian's great surprise, aged, bald, decrepid; and to his tongue were fastened chains of gold and amber, which drew along a multitude of persons, whose ears appeared to be fixed to the other end of those chains. And one of the Druid philosophers thus explains the picture of Lucian: "We do not agree with the Greeks in making Mercury the god of eloquence. According to our system this honour is due only to Hercules, because he so far surpasses Mercury in power. We paint him advanced in age, because eloquence exerts not all her most animated powers but in the mouths of the aged. The link there is between the tongue of the eloquent and the ears of the aged, justifies the rest of the representation. By understanding his history in this sense we neither dishonour Hercules nor depart from the truth: for we hold it indisputably true, that he succeeded in all his noble enterprises, captivated every heart, and subdued every brutal passion; not by the strength of his arms (for that was impossible) but by the powers of wisdom, and the sweetness of his persuasion." Borlase's *Antiquities*, p. 100.

the vulgar mind. The Druids well knew that the common people were no philosophers. There is reason, also, to think that a great part of the idolatries I am about to mention, were not originally sanctioned by the Druids, but afterwards introduced by the Phenician colony. But it would be impossible to say how far the primitive Druids accommodated themselves to vulgar superstition, or to separate their exterior doctrines and ceremonies from the fables and absurd rites of subsequent times. Cæsar thus recounts the popular divinities: "*Deum maxime Mercurium colunt. Hujus sunt plurima simulacra. Hunc omnium artium inventorem ferunt; hunc viarum atque itinerum ducem; hunc ad questus pecuniæ mercaturesque habere vim maximam arbitrantur.—Post hunc, Apollinem, et Martem, et Jovem, et Minervam.—De his eandem fere quam reliquæ gentes habent opinionem—Apollinem morbes depellere—Minervam operum atque artificiorum initia transfere—Jovem imperium cælestium tenere—Martem bella regere.*" The origin of the British gods, has been generally attributed to the Phenicians or Canaanites. The god whom the Romans compared to *Jupiter*, was worshipped by the name of *Taram*, or *Taramis*, and of *Thor*—both which names signify *the Thunderer* in Phenician. The god whom the Romans compared to *Mercury* was worshipped under the name of *Tentates* or *Thentates*, or *Taantos* or *Thoth*—the Phenician name for the *son of Misor*. The god whom the Romans compared to *Mars*, was worshipped under the name of *Hizzus* or *Hesus*, and also by the name of *Cham*, or *Camu*, or *Camo*—called by the Romans *Camulus*. He was also called *Hues*, which is another name for *Bacchus* or *Barchus*—that is, the *son of Chus*. The Greeks adopted the *Hues* in the rites or orgies of *Bacchus*. It is of Phenician origin, and signifies *Fire*; and, as such, *Bacchus* was worshipped! The god whom the Romans compared to *Apollo* was worshipped by the name of *Bel-ain*; or, as the Romans called him, *Belinus*. He was also called *Bel-atre-cadrus*, from the Phenician *Bel-atur-cares*, signifying *Sol Assyriæ Deus*. The god whom the Romans compared to *Diana*, was

Belisama:

Belisama: it is a Phenician word signifying the *Queen of Heaven*. The god whom the Romans compared to *Minerva*, was worshipped by the name of *Onca*, *Onva*, or *Onvana*, the Phenician word for that goddess. The god whom the Romans compared to *Venus*, was worshipped by the name of *Andrasfe*—the *Astarte* of the Phenicians. The other gods of the Britons were the *Pluto*, *Proserpine*, *Ceres*, and *Hercules*, of the Romans. Of these divinities the Druids had symbolical representations: a cube was the symbol of Mercury, and the oak of Jupiter*. But it would be a vain attempt to enumerate their gods: in the eye of the vulgar they deified every object around them. They worshipped the spirits of the mountains, the vallies, and the rivers. Every rock and every spring were either the instruments or the objects of adoration. The moon-light vallies of Danmonium were filled with the fairy people, and its numerous rivers were the resort of Genii. The fiction of fairies is supposed to have been brought, with other extravagancies of a like nature, from the eastern nations, whilst the European christians were engaged in the holy war: such, at least is the notion of an ingenious writer, who thus expresses himself: “Nor were the monstrous embellishments of enchantments the invention of romancers, but formed upon eastern tales, brought thence by travellers from their crusades and pilgrimages, which, indeed, have a cast peculiar to the wild imagination of the eastern people†.” That fairies, in particular, came from the East, we are assured by that learned orientalist, M. Herbelot, who tells us that the Persians called the fairies *Peri*, and the Arabs *Genies*; that, according to the eastern fiction, there is a certain country inhabited by fairies, called *Ginnifian*, which answers to our *Fairy-land*; and that the ancient romances of Persia are full of

* *Their affected veneration for the oak, and even the oak-mistletoe, is well known.*

† *Suppl. to the Transf. Pref. to Jarvis's Don Quixote.*

of *Peri*, or fairies *. Mr Warton †, in his *Observations on Spenser's Faery Queen*, is decided in his opinion that the fairies came from the East; but he justly remarks, that they were introduced into this country long before the period of the crusades. The race of fairies, he informs us, were established in Europe in very early times, but "*not universally*," says Mr Warton. The fairies were confined to the north of Europe—to the *ultima Thule*—to the *British isles*—to the *divis orbe Britannis*. They were unknown at this remote æra to the Gauls or the Germans; and they were, probably, familiar to the vallies of Scotland and Danmounium, when Gaul or Germany were yet unpeopled either by real or imaginary beings. The belief, indeed, of such invisible agents, assigned to different parts of nature, prevails at this very day in Scotland, and in Devonshire and Cornwall, regularly transmitted from the remotest antiquity to the present times, and totally unconnected with the spurious romance of the Crusader or the Pilgrim. Hence those superstitious notions now existing in our western villages, where the *Spriggian* ‡ are still believed to delude benighted travellers, to discover hidden treasures, to influence the weather, and to rule the winds. "This, then," says our excellent critic, in the most decisive manner—"this," says Warton, "strengthens the hypothesis of the northern parts of Europe being peopled by colonies from

VOL. I.

M

the

* *Herbelot tells us, that there is an Arabian book entitled, "Pieces de corail amassees sur ce qui regarde le Ginnes, ou Genies."* But, above all, see the *Arabian Night's Entertainments*.

† See Mr Warton's *Observations on Spenser*, Vol. I. p. 64.

‡ "That the Druids worshipped rocks, stones, and fountains, and imagined them inhabited, and actuated by divine intelligences of a lower rank, may be plainly inferred from their stone-monuments. These inferior deities the Cornish call *Spriggian*, or spirits, which answer to *Genii* or *Faeries*; and the vulgar in Cornwall still discourse of their *Spriggian*, as of real beings, and pay them a kind of veneration." *Borlase*, p. 107.

the East !” The inhabitants of Shetland and the isles pour libations of milk or beer through a holed stone, in honour to the spirit *Browne*, and I doubt not but the Danmonii were accustomed to sacrifice to the same spirit, since the Cornish, and the Devonians on the borders of Cornwall, invoke, to this day, the spirit Brownny, on the swarming of their bees. With respect to rivers, it is a certain fact that the primitive Britons paid them divine honours; even now, in many parts of Devonshire and Cornwall, the vulgar may be said to worship brooks and wells, to which they resort at stated periods, performing various ceremonies in honour of those consecrated waters: and the Highlanders, to this day, talk with great respect of the Genius of the Sea; never bathe in a fountain, lest the elegant spirit that resides in it should be offended and remove; and mention not the water of rivers without prefixing to it the name of *excellent*; * and in one of the western islands the inhabitants retained the custom, to the close of the last century, of making an annual sacrifice to the Genius of the Ocean. That at this day the inhabitants of India deify their principal rivers is a well-known fact; the waters of the Ganges possess an uncommon sanctity; and the modern Arabians, like the Ishmaelites of old, concur with the Danmonii in their reverence of springs and fountains. Even the names of the Arabian and Danmonian wells have a striking correspondence. We have the *singing-well*, or the *white-fountain*, and there are springs with similar names in the deserts of Arabia. Perhaps the veneration of the Danmonii for fountains and rivers may be accepted as no trivial proof, to be thrown into the mass of circumstantial evidence, in favour of their eastern original. That the Arabs, in their thirsty deserts, should even adore their “wells of springing water,” need not excite our surprise; but we may justly wonder at the inhabitants of Devonshire and Cornwall thus worshipping the gods of numerous rivers, and never-failing brooks, familiar to every part of Danmonium.

The

* See Macpherson's *Introduction to the History of Great Britain and Ireland*, p. 162, 164.

The Druid rites come next to be considered. The principal times of devotion among the Druids were either mid-day or mid-night. The officiating Druid was clothed in a white garment that swept the ground; on his head he wore the tiara; he had the anguinum or serpent's egg, as the ensign of his order; his temples were encircled with a wreath of oak leaves, and he waved in his hand the magic rod. As to the Druid sacrifice, we have various and contradictory representations. It is certain, however, that the Druids offered human victims to their gods. And there was an awful mysteriousness in the original Druid sacrifice. Having descanted on the human sacrifices of various countries, Mr Bryant informs us, that among the nations of Canaan *the victims were chosen in a peculiar manner*: their own children, and whatsoever was nearest and dearest to them, were thought the most worthy offerings to their gods! The Carthaginians, who were a colony from Tyre, carried with them the religion of their mother country, and instituted the same worship in the parts where they settled. It consisted in the adoration of several deities, but particularly of *Kronus*, to whom they offered human sacrifices, the most beautiful victims they could select. Parents offered up their own children as dearest to themselves, and therefore the more acceptable to the deity: they sacrificed "the fruit of their body for the sin of their soul." *Kronus* was an oriental divinity—the *god of light and fire*; and, therefore, always worshipped with some reference to that element. He was the *Moloch* of the Tyrians and Canaanites, and the *Melech* of the East. *Philo Biblius* tell us, that in some of these sacrifices there was *a particular mystery*, in consequence of an example which has been set these people by the god *Kronos*, who, in a time of distress, *offered up his only son to his father Ouranos*. When a person of distinction brought an only son to the altar, and slaughtered him by way of atonement, to avert any evil from the people—his was properly the *mystical sacrifice*, imitated from *Kronos*, or from Abraham offering up his only son Isaac. Mr Bryant is of opinion, that this

myſtical ſacrifice was a typical representation of the great vicarial ſacrifice to come. At firſt, there is no doubt but the Druids offered up their human victims with the ſame ſublime views. The Druids maintained, *quod pro vita hominis niſi vita hominis reddatur, non poſſe aliter deorum immortalium numen placare* *. This myſterious doctrine is not of men, but of God ! It evidently points out THE ONE GREAT SACRIFICE FOR THE SINS OF THE WHOLE WORLD ! But after the Phenician colonies had mixed with the primeval Britons, this degenerated prieſthood ſeem to have delighted in human blood : and their victims, though ſometimes beaſts, were oftener men : and not only criminals and captives, but their very diſciples were inhumanly ſacrificed on their altars ; whiſt ſome tranſfixed by arrows, others crucified in their temples, ſome inſtantly ſtabbed to the heart, and others impaled in honour of the gods, beſpoke, amidſt variety of death, the moſt horrid proficiency in the ſcience of murder. But the Druid holo-cauſt, that monſtrous image of ſtraw, connected and ſhaped by wicker-work, and promiſcuouſly crouded with wild beaſts and human victims, was, doubtleſs, the moſt infernal ſacrifice that ever was invented by the human imagination. Theſe cruelties were certainly not attached to primitive Druidiſm ; they are to be aſcribed to the Phenician coloniſts of a ſubſequent period. Among the Druid ceremonies, may be reckoned alſo the *turnings* of the body during the times of worſhip. The numerous *round monuments* in Danmonium were formed for the purpoſe of this myſterious rite. In ſeveral of the Scottiſh Iſles, at this day, the vulgar never approach “ the fire hallowing karne,” without walking three times round it from eaſt to weſt, according to the courſe of the ſun. The Druids probably turned ſun-ways, in order to bleſs and worſhip their gods ; and the contrary way, when they intended to curſe and deſtroy their enemies. The firſt kind of turning has been called the *deifol* ; the ſecond, the *tuaphol*. Tacitus alludes to the latter in a very remarkable paſſage :

*. *Cæſar*, p. 124.

sage : *Druidæque circum preces diras, sublati ad cælum manibus, fundentes, novitate aspectus perculere milites.* The Roman soldiers, we see, were terrified by the novelty of this rite—a plain proof that it was unknown in those countries which had been subjected to the Roman yoke. The holy fires of the Druids may also deserve our notice; we have, at this day, traces of the fire-worship of the Druids in several customs, both of the Devonians and the Cornish: but, in Ireland, we may still see the holy fires in all their solemnity. The Irish call the month of May, *bel-tine*, or fire of Belus; and the first of May, *la-bel-tine*, or the day of Belus's fire. In the old Irish Glossary, it is mentioned, that the Druids of Ireland used to light two solemn fires every year; through which all four-footed beasts were driven, as a preservative against contagious distempers. The Irish have this custom at the present moment; they kindle the fire in the milking-yards—men, women and children pass through or leap over it; and their cattle are driven through the flames of the burning straw, on *the first of May*; and, in the month of November, they have also their fire feasts: when, according to the custom of the Danmonian as well as the Irish Druids, the hills were enveloped in flame. Previously to this solemnity (on the eve of November) the fire in every private house was extinguished; hither, then, the people were obliged to resort, in order to rekindle it. The ancient Persians named the month of *November*, *Adur* or *fire*. *Adur*, according to Richardson, was the angel presiding over that element; in consequence of which, on the ninth, his name-day, the country blazed all around with flaming piles, whilst the magi, by the injunction of Zoroaster, visited, with great solemnity, all the temples of fire throughout the empire; which, on this occasion, were adorned and illuminated in a most splendid manner. Hence our British illuminations in November had probably their origin. It was at this season that *Baal Sambam* called the souls to judgment, which, according to their deserts, were assigned to re-enter the bodies of men or brutes, and to be happy or miserable during their next

abode on earth. But the punishment of the wicked, the Druids taught, might be obliterated by sacrifices to Baal. The sacrifices of the black sheep, therefore, was offered up for the souls of the departed, and various species of charms * exhibited. *Baal-Sambain*, a
Phenician

* *The primitive Christians, attached to their pagan ceremonies, placed the feast of All Souls on the La Samon, or the second day of November. Even now the peasants in Ireland assemble on the vigil of La Samon with sticks and clubs, going from house to house collecting money, bread-cake, butter, cheese, eggs, &c. for the feast; repeating verses in honour of the solemnity, and calling for the black sheep. Candles are sent from house to house and lighted up on the Samon (the next day.) Every house abounds in the best viands the master can afford; apples and nuts are eaten in great plenty, the nutshells are burnt, and from the ashes many strange things are foretold. Hemp-seed is sown by the maidens, who believe that, if they look back, they shall see the apparition of their intended husbands. The girls make various efforts to read their destiny; they hang a smock before the fire at the close of the feast, and sit up all night concealed in a corner of the room, expecting the apparition of the lover to come down the chimney and turn the smock: they throw a ball of yarn out of the window and wind it on the reel within, convinced that if they repeat the paternoster backwards, and look at the ball of yarn without, they shall then also see his apparition. Those who celebrate this feast have numerous other rites derived from the Pagans. They dip for apples in a tub of water, and endeavour to bring one up in their mouths; they catch at an apple when stuck on one end of a kind of hanging beam, at the other extremity of which is fixed a lighted candle, and that with their mouths only, whilst it is in a circular motion, having their hands tied behind their backs. A learned correspondent thus writes from Ireland: "There is no sort of doubt but that Baal and fire was a principal object of the ceremonies and adoration of the Druids. The principal seasons of these, and of their feasts in honour of*
Baal,

Phenician appellation of the God of Baal, in Irish signifies the *planet of the sun*. *Meni* is an appellation of the Baal, were New-Year's day, when the sun began visibly to return towards us; this custom is not yet at an end, the country people still burning out the old year and welcoming the new by fires lighted on the tops of hills, and other high places. The next season was the month of May, when the fruits of the earth begun, in the Eastern countries, to be gathered, and the first fruits of them consecrated to Baal, or the sun, whose benign influence had ripened them; and I am almost persuaded that the dance round the may-pole in that month is a faint image of the rites observed on such occasions. The next great festival was on the twenty-first of June, when the sun, being in Cancer, first appears to go backwards and leave us. On this occasion the Baalim used to call the people together, and to light fires on high places, and to cause their sons, and their daughters, and their cattle, to pass through the fire, calling upon Baal to bless them, and not to forsake them. This is still the general practice in Ireland; nor, indeed, in any country, are there more Cromlechs, or proofs of the worship of Baal or the sun, than in that kingdom; concerning which I can give you a tolerable account, having been myself an eye-witness to this great festival in June. But I must first bring to your recollection the various places in Ireland which still derive their names from Baal, such as Baly-shannon, Bal-ting-las, Balcarras, Belfast, and many more. Next I must premise that there are in Ireland a great number of towers, which are called fire-towers, of the most remote antiquity, concerning which there is no certain history, their construction being of a date prior to any account of the country. Being at a gentleman's house about thirty miles west of Dublin, to pass a day or two, he told us, on the 21st of June we should see an odd sight at midnight; accordingly at that hour he conducted us out upon the top of his house, where, in a few minutes, to our great astonishment, we saw fires lighted on all the high places round, some nearer and some more distant. We had a pretty

the same deity. "Ye are they that forget my holy mountain (says Isaiah), that prepare a table for Gad, and furnish the drink-offering unto Meni." According to Jerom and several others, Gad signifies *fortune*, or good fortune, and in this sense is used in the 11th verse of the 30th chapter of Genesis. Those passages in Jeremiah, where the prophet marks the superstition of the Jews, in *making cakes for the queen of heaven*, are very similar to this of Isaiah. At this very day we discover vestiges of the festival of the sun on the *eve of All-Souls*. As, at this festival, the Pagans "ate the sacrifices of the dead"—so our villages on the eve of All-Souls, burn nuts and shells to *fortune*, and pour out libations of ale to *Meni*. The Druids, who were the Magi of the Britons, had an infinite number of rites in common with the Persians. One of the chief functions of the Eastern Magi, was divination; and Pomponius Mela tells us, that our Druids possessed the same art. There was a solemn rite of divination among the Druids from the fall of the victim and convulsion

pretty extensive view, and, I should suppose, might see near fifteen miles each way. There were many heights in this extent, and on every height was a fire; I counted not less than forty. We amused ourselves with watching them, and with betting which hill would be lighted first. Not long after, on a more attentive view, I discovered shadows of people near the fire, and round it, and every now and then they quite darkened it. I enquired the reason of this, and what they were about, and was immediately told they were not only dancing round, but passing through the fire; for that it was the custom of the country, on that day, to make their families, their sons and their daughters, and their cattle, pass through the fire, without which they could expect no success in their dairies, nor in the crops that year. I bowed, and recognised the god Baal. This custom is chiefly preserved among the Roman Catholics, whose bigotry, credulity, and ignorance, have made them adopt it from the ancient Irish, as a tenet of the Christian religion. The Protestants do not observe it, but it was the universal custom in Ireland before Christianity."

vulsion of his limbs, or the nature and position of his entrails. But the British priests had various kinds of divination. By the number of criminal causes, and by the increase or diminution of their own order, they predicted fertility or scarceness. From the neighing or prancing of white horses, harnessed to a consecrated chariot—from the turnings or windings of a hare let loose from the bosom of the diviner (with a variety of other ominous appearances or exhibitions), they pretended to determine the events of futurity.* Of all creatures, however, the serpent exercised in the most curious manner the invention of the Druids. To the famous *Anguinum* they attributed high virtues. The *Anguinum*, or serpent's egg, was a congeries of small snakes rolled together, and incruited with a shell, formed by the saliva or viscous gum or froth of the mother serpent. This egg, it seems, was tossed into the air by the hissing of its dam, and before it fell again to the earth (where it would be defiled) it was to be received in the sagus, or sacred vestment. The person who caught the egg was to make his escape on horseback, since the serpent pursues the ravisher of its young, even to the brink of the next river. Pliny,† from whom this account is taken, proceeds with an enumeration of other absurdities relating to the *Anguinum*. This *Anguinum* is in British called *Glain-neider*, or the serpent of glass; and the same superstitious reverence which the Danmonii universally paid to the *Anguinum*, is still discoverable in some parts of Cornwall. Mr Llhuyd‡ informs us, that “the Cornish retain variety of charms, and have still, towards the Land's-end, the amulets of *Maen-Magal* and *Glain-neider*, which latter they call a *Melprev*, and have a charm for the snake to make it, when they have found one asleep, and stuck a hazel wand in the centre of her spiræ.” Camden tells us, that “in most parts of Wales, and throughout

* Mr Polwhele might also have told us, that it is even now considered as ominous in Devonshire and Cornwall, if a hare crosses a person on the road. W.

† Lib. 29. c. 3.

‡ In his letter to Rowland, 1701.

throughout all Scotland and Cornwall, it is an opinion of the vulgar, that about Midsummer-eve (though in the time they do not all agree), the snakes meet in companies, and that by joining heads together and hissing, a kind of bubble is formed, which the rest, by continual hissing, blow on till it passes quite through the body, when it immediately hardens, and resembles a glass ring, which whoever finds shall prosper in all his undertakings. The rings thus generated are called *Gleinu-nadroeth*, or snake-stones. They are small glass amulets, commonly about half as wide as our finger-rings, but much thicker, of a green colour usually, though sometimes blue, and waved with a red and white." Carew says, that "the country people in Cornwall have a persuasion that the snakes breathing upon a hazel wand produce a stone ring of blue colour, in which there appears the yellow figure of a snake, and that beasts bit and envenomed, being given some water to drink wherein this stone has been infused, will perfectly recover of the poison." *

From the animal the Druids passed to the vegetable world; and there also displayed their powers, whilst by the charms of the mistletoe, the selago, and the samolus, they prevented or repelled disease, and every species of misfortune. They made all nature, indeed, subservient to their magical art, and rendered even the rivers and the rocks prophetic. From the undulation or bubbling of water stirred by an oak branch, or magic wand, they foretold events that were to come. This superstition of the Druids is even now retained in the western counties. To this day the Cornish have been accustomed to consult their famous well at *Maldern*, or rather the *spirit* of the well, respecting their future destiny. "Hither," says Borlase, "come the uneasy, impatient, and superstitious, and by dropping pins

* See Carew's *Survey of Cornwall*, p. 22. Mr Carew had a stone-ring of this kind in his possession, and the person who gave it him avowed, that he himself saw a part of the stick sticking in it,—but "*penes authorem sit fides*," says Mr Carew.

pins * or pebbles into the water, and by shaking the ground round the spring, so as to raise bubbles from the bottom, at a certain time of the year, moon, and day, endeavour to remove their uneasiness: yet the supposed responses serve equally to encrease the gloom of melancholy, the suspicions of the jealous, and the passion of the enamoured. The Castalian fountain, and many others among the Grecians, were supposed to be of a prophetic nature. By dipping a fair mirror into a well, the Patræans of Greece received, as they supposed, some notice of ensuing sickness or health from the various figures portrayed upon the surface. The people of Laconia cast into a pool sacred to Juno cakes of bread-corn: if the cakes sunk, good was portended; if they swam something dreadful was to ensue. Sometimes the superstitious threw three stones into the water, and formed their conclusions from the several turns they made in sinking." The Druids were likewise able to communicate, by consecration, the most portentous virtues to rocks and stones, which could determine the succession of princes or the fate of empires. To the Rocking, or Logan Stone, † in particular, they had recourse to confirm their authority, either as prophets or judges, pretending that its motion was miraculous.

In what consecrated places or temples these religious rites were celebrated, seems to be the next enquiry; and it appears that they were, for the most part, celebrated in the midst of groves. The mysterious silence of an ancient wood diffuses even a shade of horror over minds that are yet superior to superstitious credulity. The majestic gloom, therefore, of their consecrated oaks, must have impressed the less informed multitude with every sensation of awe that might be necessary to the support of their religion and the dignity of the priesthood. The religious wood was generally situated on the top of a hill or a mountain,

where

* *The same superstition prevails still in various parts of Devonshire. W.*

† *Of these Logan-stones we have several yet remaining in Devonshire.*

where the Druids erected their fanes and their altars. The temple was seldom any other than a rude circle of rock perpendicularly raised. An artificial pile of large flat stone in general composed the altar; and the whole religious mountain was usually enclosed by a low mound, to prevent the intrusion of the profane. Among the primæval people of the east, altars were inclosed by groves of trees, and these groves consisted of plantations of *oak*. Abram passed through the land unto the place of Sichem—unto the *oak* of Moreh: and the Lord appeared unto Abram; and there he builded an altar unto the Lord, who appeared unto him beside the oak of Moreh. * That particular places and temples in Danmonium were appropriated to particular deities is an unquestionable fact. Borlase tells us, that the old British appellation of the Cassiterides, or Scilly Islands, was *Sulleb* or *Sylleb*, which signifies *rocks consecrated to the sun*. † This answers to the temples of Iran, which were dedicated to the sun and the planets: and the sacred ceremonies of Iran are represented

* *In Babylon the oak was sacred to Baal.*

† *Of these islands the British name was Sulleb, signifying flat rocks dedicated to the sun. Thus St Michael's Mount was originally called Dinsul, or the hill dedicated to the sun; and the vast rocks common in the Scilly Isles, particularly at Peninis, Karnleh, Penleh, Karn-wavel, but, above all, the enormous rock on Salakee Downs, formerly the floor of a great temple, are no improbable arguments that they might have had the same dedication, and so have given name to these islands. Nor is it an unprecedented thing to find an island in this climate dedicated to the sun. Diodorus Siculus, b. 3. speaking of a northern island over against the Celtæ, says, "It was dedicated to Apollo, who frequently conversed with the inhabitants; and they had a large grove and temple of a round form, to which the priests resorted to sing the praises of Apollo." And there can be no doubt but this was one of the British islands, and the priests Druids. See Borlase's Ancient and Present State of the Isle of Scilly, p. 59, 60. See also his Antiquities of Cornwall, b. 2. c. 17.*

presented by sculptures in the ruined city of Jemshid; * and a number of places in Danmonium still preserve, in their names, the lasting memorials of the British deities. In *Tresadarn* we have the town or house of Saturn, in *Nausadarn*, the valley of Saturn; and many of the enormous rocks which rise with peculiar grandeur in those wild places, were undoubtedly appropriated to the fire-worship of the god. We have also places in Danmonium which retain the names of Mars and of Mercury, as *Tremer*, the town of Mars, and *Gun Mar'r* and *Kelli Mar'r*, the Downs and the Grove of Mercury. It was in the Phenician age, the corrupted age of Druidism, that temples were erected to *Belisama*, or the queen of heaven, both in the metropolis of the island, † and in the chief city of Danmonium; ‡ that a temple was consecrated to *Onca* at Bath, || and that sacred buildings were probably frequented at the *Start-point* by the votaries of *Astarte*, and at the promontory of *Heriland*, by the worshippers of Hercules.

From all those views of the Druid religion, I have no doubt but it derived its origin immediately from Asia. Dr Borlase has drawn a long and elaborate parallel between the Druids and Persians; where he has plainly proved that they resembled each other, as strictly as possible, in every particular of religion. It was the sublime doctrine of the primitive Druids of Danmonium, that the Deity was not to be imaged by any human figure: and the Magi of Persia, before and long after Zoroaster, admitted no statues into their

VOL. I.

N

temples.

* Cooke, in his *Enquiry into the Patriarchal and Druidical Religion*, says, "Not to lay any greater stress than needs upon the evidence of the affinity of words with the Hebrew and Phenician, the multitude of altars and pillars, or temples, throughout England, Ireland, Scotland, and the Islands, form a conclusive argument that an oriental colony must have been very early introduced."

† The temple of Diana, where St Paul's now stands.

‡ At Exeter was found a few years since a lamp, which evidently belonged to a temple of Diana.

|| Bath-onca, Badonica.

temples. The Druids worshipped, indeed, the whole expanse of heaven; which they represented by their circular temples: and the Persians held, that the whole round of heaven was their Jupiter. From all their monuments that remain, it appears, that the Druids never admitted of covered temples for the worship of their gods; and the antient Persians performed all the offices of their religion in the open air. Both the Druids and Persians worshipped their gods on the tops of the mountains. The Persians worshipped the serpent, as the symbol of their god Mithras, or the Sun: and from their veneration for the Anguinum, and other circumstances, we may conclude that the Druids paid divine honours to the serpent. The Persians maintained, that their god Mithras was born of a rock; beside other absurdities of this nature: and the rock-worship of the Druids is sufficiently known. The Druids maintained the transmigration of the soul; and the Persians held the same doctrine. As to the priesthood, and the ceremonials of religion, the Druids, and the Persian Magi, were of the noblest order in the state: the Druids were ranked with the British kings; and the Magi with the kings of Persia. The Druid priest was clothed in white; the holy vesture, called the Sagus, was white; the sacrificial bull was white; the oracular horses were white. In like manner the Persian Magus was clothed in white; the horses of the Magi were white; the king's robes were white; and so were the trappings of his horses. The Druids wore sandals; so also did the Persians. The Druids sacrificed human victims; so did the Persians. Ritual washings and purifications were alike common to the Druids and Persians. The Druids had their festal fires, of which we have still instances in these western parts of the island; and the Persians had also their festal fires, at the winter solstice and on the 9th of March. The holy fires were alike familiar to the Druids and the Persians. The Druids used the holy fire as an antidote against the plague, or the murrain in cattle; and the Persians placed their sick before the holy fire, as of great and healing virtue. In Britain, the people were

were obliged to rekindle the fires in their own houses, from the holy fires of the Druids; and the same custom actually exists at this day in Persia. The day after their feast, which is kept on the 24th of April, the Persians extinguish all their domestic fires, and, to rekindle them, go to the houses of their priests, and there light their tapers. To divination the Druids and Persians were both equally attached; and they had both the same modes of divining. Pliny tells us, that our Druids so far exceeded the Persians in magic, that he should conceive the latter to have learnt the art in Britain. The Druids foretold future events, from the neighing of their white oracular horses. Cyrus, king of Persia, had also his white and sacred horses, and, not long after Cyrus, the succession to the imperial throne was determined by the neighing of a horse. The Druids regarded their mistletoe as a general antidote against all poisons; and they preserved their selago as a charm against all misfortunes. And the Persians had the same confidence in the efficacy of several herbs, and used them in a similar manner. The Druids cut their *mistletoe* with a golden hook; and the Persians cut the twigs of *gbez* or *hauhm*, called *burfam*, with a peculiar sort of consecrated knife. The candidates for the vacant British throne had recourse to the *fatal stone*, to determine their pretensions; and, on similar occasions, the Persians recurred to their *artizoe*.

Dr Borlase has pointed out other resemblances; but I have enumerated only the most striking. It is of consequence to observe, that Dr Borlase has formed this curious parallel without any view to an hypothesis. Every particular is related with caution and scrupulousness; no forced resemblances are attempted; but plain facts are brought together, sometimes indeed reluctantly; though the doctor seldom struggled against the truth. His mind was too candid and ingenuous for such a resistance. In the mean time a systematical collector of facts is always animated by his subject. Every circumstance that seems to strengthen his theory, imparts a briskness to his circulation. From the ardour of his spirits his expressions acquire new energy

—his portraits a high colouring. But we cannot congratulate the doctor on such an enlivening glow: his narrative is tame, his manner is frigid. And, what is truly unfortunate, after he has presented us with all these accumulated facts, he is at a loss in what manner to dispose of them. He sees, indeed—he is startled at the discovery that they make against his own and the common opinion: he perceives that they might be brought in evidence against himself. A faint glimmering of *the secret history of the world* seems to shoot across his mind; but he is lost again in darkness. Such is his distressing situation. Observe how he labours to get clear from the difficulties in which he has involved himself. The Druids, he had maintained, were a sect which had its rise among the Britons. Here, we see, he owned the independency of our Druids on the Druids of the continent; though his supposition that Druidism absolutely originated in Britain is evidently absurd. At this juncture it is a supposition that involves him in greater perplexity. It evidently cuts off all resources in the continent of Europe: however puzzled the doctor may be, he cannot look to the Gauls or the Germans for the solution of the difficulties he has started. He cannot say that we received Druidism from the East (as is commonly said), through the medium of Germany and Gaul; and hence account for those various similarities—since he traces the birth of Druidism on this island itself! He has undoubtedly simplified the question; and he points our views through a very narrow vista to the East, or rather to Persia alone. He seems indeed to have insulated himself, and to have rejected the common succours. To account for these resemblances he might have recurred, had he not fixed the origin of Druidism in Britain to the continental tribes, whom he might have represented as bringing Druidism pure and uncorrupted from Asia over Europe, into this remote island; he would, in this case, have followed the beaten track.

Dr Borlase, indeed, seems to be sensible that this beaten track ought to be abandoned. If he had followed it he would have wandered far from the truth: in
the

the present case he is as near the truth as he possibly could have been, without reaching it. But see his poor, his wretched conclusion—after such a noble accumulation of facts—such a weight of circumstantial evidence as seems irresistible—see his miserable subterfuge: “It has been hinted before, that the Druids were, probably obliged to Pythagoras for the doctrine of the transmigration, and other particulars; and there is no doubt but he was learned in all the Magian religion: it was with this Magian religion that the Druids maintained so great a uniformity. ’Tis not improbable, then, that the Druids might have drawn by his hands out of the Persian fountains.” What can be more improbable than this? That a single man, who, by travelling through a foreign country, had acquired some knowledge of its religion, should have been able, on his return from travel, to persuade a whole priesthood, whose tenets were fixed, to embrace the doctrines and adopt the rites he recommended, is surely a most ridiculous position. Besides, were this admitted, would it account for the strength and exactness of these resemblances? If Pythagoras introduced any of the Druidical secrets into Britain, it was, I suppose, through his friend Abaris—for it does not appear that this sage ever travelled into Britain himself. “Abaris,” the doctor slyly hints, “was very intimate with Pythagoras—so intimate, indeed, that he did not scruple to communicate to him freely the real sentiments of his heart.” And Abaris, it seems, paid a visit to the Danmonians. Here then all is light. Pythagoras was fortunate enough, in a remote country, to dive into the hidden things of its inhabitants—to expiscate the profoundest of all secrets, the mysteries of religion. These arcana, it seems, he imparted to Abaris, his bosom friend; and Abaris very civilly communicated the whole to our Devonshire and Cornish priests. And our Devonshire and Cornish priests, with a versatility that shewed their sense of his politeness, new-modelled their religion on his plan. Hence the resemblance of the Druids and the Persians in a thousand different points.

Dr Borlase, however, is by no means satisfied with this argument; but, too timid to divest himself of the opinions which he had long taken upon trust, he makes still another effort to account for a likeness so embarrassing. "Whence," says he, "this *surprising conformity* in their priests, doctrines, worship, and temples, between two such distant nations as the *Persians* and *Britons* proceeded, it is difficult to say. *There never appears to have been the least migration*—any accidental or meditated intercourse betwixt them, after the one people was settled in Persia and the other in Britain." This strict agreement was too obvious to escape the notice of the judicious Peloutier. Dr Borlase attempts a solution of the difficulty in the following manner: "The Phenicians were very conversant with the Persians for the sake of eastern trade; and nothing is more likely than that the Phenicians, and after them the Greeks, finding the Druids devoted beyond all others to superstition, should make their court to that powerful order, by bringing them continual notices of oriental superstitions, in order to promote and engross the lucrative trade which they carried on in Britain for so many ages. And the same channel that imported the Persian, might also introduce some Jewish and Ægyptian rites. The Phenicians traded with Ægypt, and had Judea at their own doors; and from the Phenicians the Druids might learn some few Ægyptian and Jewish rites, and interweave them among their own." That the Phenician merchants should have taught our Druids the Persian, Jewish, and Ægyptian religion is too absurd a supposition to require a formal refutation. Admitting that these merchants were in the habit of retailing religion, and bartering it with the Britons for tin; can we think that these religious tenets and ceremonies could be imported in such excellent preservation as we find them in this island; or, if so imported, would be, at once, honoured by our Druids with a distinguished place among their old religious possessions! It is singular that Dr Borlase, who was so near the truth, should have wandered from it, immediately on the point of approaching

proaching it. Dr Borlase, however, is remarkable for his fairness in stating every question; though the conclusions he draws from his premises are not always the most obvious. Others have attempted to get rid of the question in a more general way. To account for this similarity in the opinions and institutions of our Druids, and all the oriental priests, it is said that they were derived from one common fountain—from Noah himself, who set apart an order of men for the purpose of preserving those doctrines, through successive ages, and through various countries, wherever this order might be dispersed. But the descendants of those who travelled West from Mount Ararat, are not supposed to have reached Britain, by travelling overland, till after many generations. Their progress must have been necessarily slow, and discontinuous, and variously interrupted. In this case they must have lost the character of their original country, before they could have settled in Britain. And the spirit of their religion must have evaporated in the same proportion: we should expect, therefore, to find fainter traces of it the further we pursued it from its fountain head. We have observed, however, the contrary in this island. If the Druids had been Celtic priests, they would have spread with the several divisions of the Celts. They would have been eminent among the Germans: they would have been conspicuous, though less visible, among the Gauls. But in Germany there were no Druids; and Gaul had none till she imported them from Britain. In short, we need not hesitate to declare, that the Druidism of Britain was Asiatic.

The Danmonii, transplanted into the British isles, retained those eastern modes, which seemed little accordant with their new situation. And was not their worship of the sun so unnatural in the dreary climates of the North, their doctrine as to the stars, so little regarded for the scientific purpose by the European nations, their *sublime tenets* concerning the *origin of nature* and of the *heavens*—were not all these strongly contrasted with the religion of the continent? Were

not

not all these absolutely unknown to the Europeans, and deemed, as soon as discovered, the objects of curiosity and veneration? Were not all these new to Cæsar? In fact, the British Druids knew more of the true origin of the mythology adopted by the Greeks and Romans, than the Greeks and Romans probably did themselves: and I cannot but observe, that every part of Cæsar's account of their religious tenets merits a dissertation; for they refer to the first ages of mankind. Does Cæsar any where speak thus of the Belgæ—those fugitive Germans, driven by their stronger neighbours over the Rhine into Gaul, and afterwards, perhaps, driven from Gaul to take shelter on the sea-coast of Britain? Does he any where speak thus of one tribe or state on the continent?—I believe no where. The doctrines of the British Druids were peculiar to themselves in Europe—full of deep knowledge and high antiquity. Mr Whitaker himself exclaims, in a style truly oriental: “There was something in the Druidical species of heathenism that was peculiarly calculated to arrest the attention and impress the mind. The rudely majestic circle of stones in their temples, the enormous Cromlech, the massy Logan, the huge Carnedde, and the magnificent amphitheatres of woods, would all very strongly lay hold upon that religious thoughtfulness of soul, which has been ever so natural to man, amid all the wrecks of humanity—the monuments of his former perfection!” That Druidism then, as originally existing in Devonshire and Cornwall, was immediately transported, in all its purity and perfection, from the East, seems to me extremely probable.

But we have seen that this religion is not entirely consistent with itself—that though wisdom and benevolence are sometimes exhibited as its commanding features, yet the grossest folly and inhumanity are no less prominent on other representations of it. The Phenicians, however, introducing their corrupt doctrines and degenerated rites, will account at once for these incongruities: we have already observed the intermixture of the Phenician with the Aboriginal doctrines and ceremonies.

ceremonies. If a Phenician colony, subsequent to the first peopling of this island, settled here about the time of Joshua, there is no doubt but they disseminated in Danmonium a vast variety of superstitious notions. At this juncture their religion was stained with manifold impurities *. But, as I have hinted above, it would be impossible to separate all the superstitions which were countenanced as popular tenets by the Druids before the arrival of the Phenician colony, from the superstitions which this colony introduced. I shall not, therefore, in this place, attempt to discriminate the Phenician from the primitive Danmonian religion. For the Grecian colony, they were surely not inactive in spreading their religious tenets where they settled; though there is more of fancy than of real truth in the accounts which are pretended to have been transmitted through the line of history, respecting their *deities or their temples*, in this country. The authorities on which such traditions rest are very doubtful, if not palpably spurious; and yet our chronicles had a certain *πρὸς γὰρ*; though when they got footing on a simple fact, they so embellished it by poetical fictions, that many are led to suspect the whole to be false because they are convinced that the greater part are so. That the Grecian colony built a temple at the *Κρη μετώπον*, or, incorporating with the Danmonii, erected a temple at Exeter, I will not presume to assert: but, if the existence of the colony be granted, we need not doubt but they had buildings appropriated to religious worship. The Belgæ, invading our coasts, drove the Britons of Danmonium into the central parts, and thus contributed to spread the Druid religion over the rest of the island. With respect, however,

* In conformity to this idea, we find that the Persian religion was first entirely Magian: then came in Sabianism, with all the additions of image-worship: then came Zoroaster, and his reformation of Magianism. The Phenicians anciently worshipped only the sun and moon, under the names of Baal or Balus, and Astarte — *proressente autem idolatria, Hercules Phœnix aliique Deorum numerum auxerunt.*

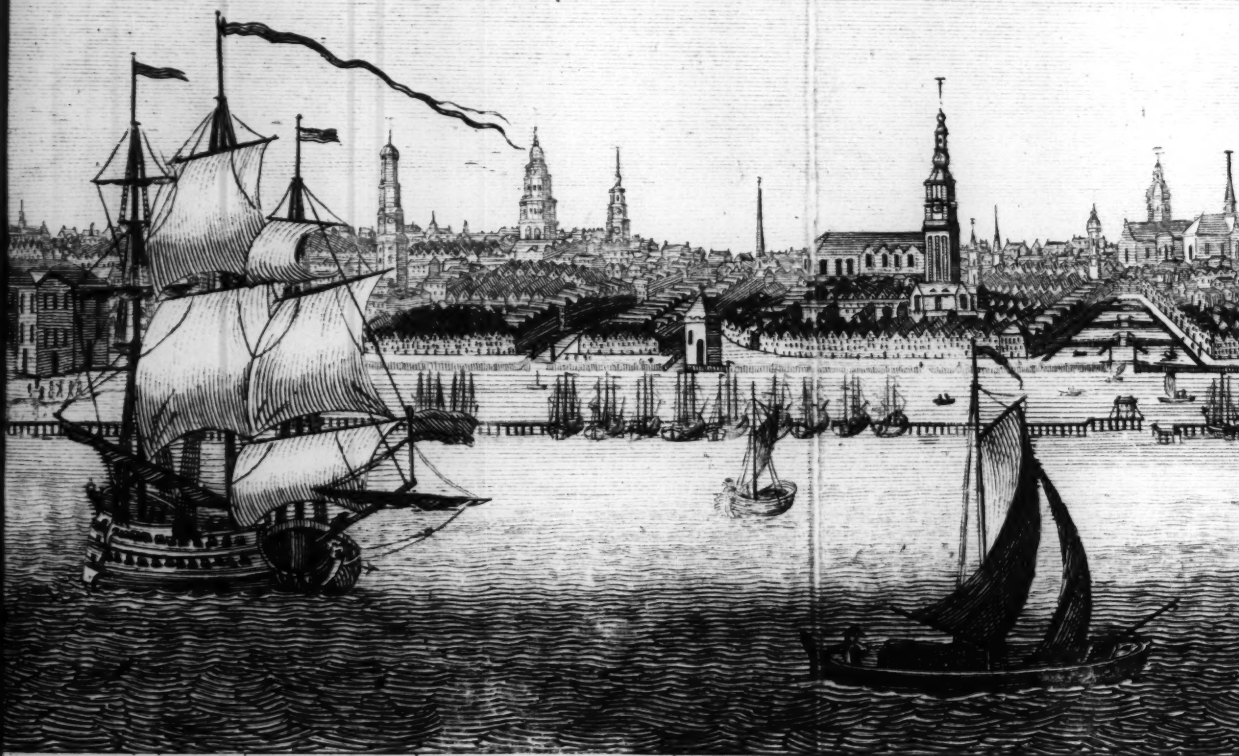
ever, to the religion of the Belgæ, and of the other continental tribes, I shall not attempt to characterise it; certain it is, that before the time of Cæsar the Gauls were in possession of Druidism, though in a very imperfect state. Their religion could have ill-resembled the Druidism of Danmonium, whilst they blindly adopted those corrupt notions and impure ceremonies which prevailed in the greater part of Europe. But, amidst these tokens of degeneracy, they still displayed some proofs both of wisdom and diffidence, whilst, conscious of their religious inferiority, and not ashamed to avow it, they frequently recurred for instruction to the Aborigines of Britain.

Now that the city of Amsterdam is in the possession of the French, and a Revolution in its Government, &c. will necessarily and immediately follow, the following account of that celebrated city cannot fail to be highly interesting—Accompanied with an elegant Engraving.

DESCRIPTION OF THE SITUATION, BEAUTIES, POLICE, AND GOVERNMENT OF AMSTERDAM,

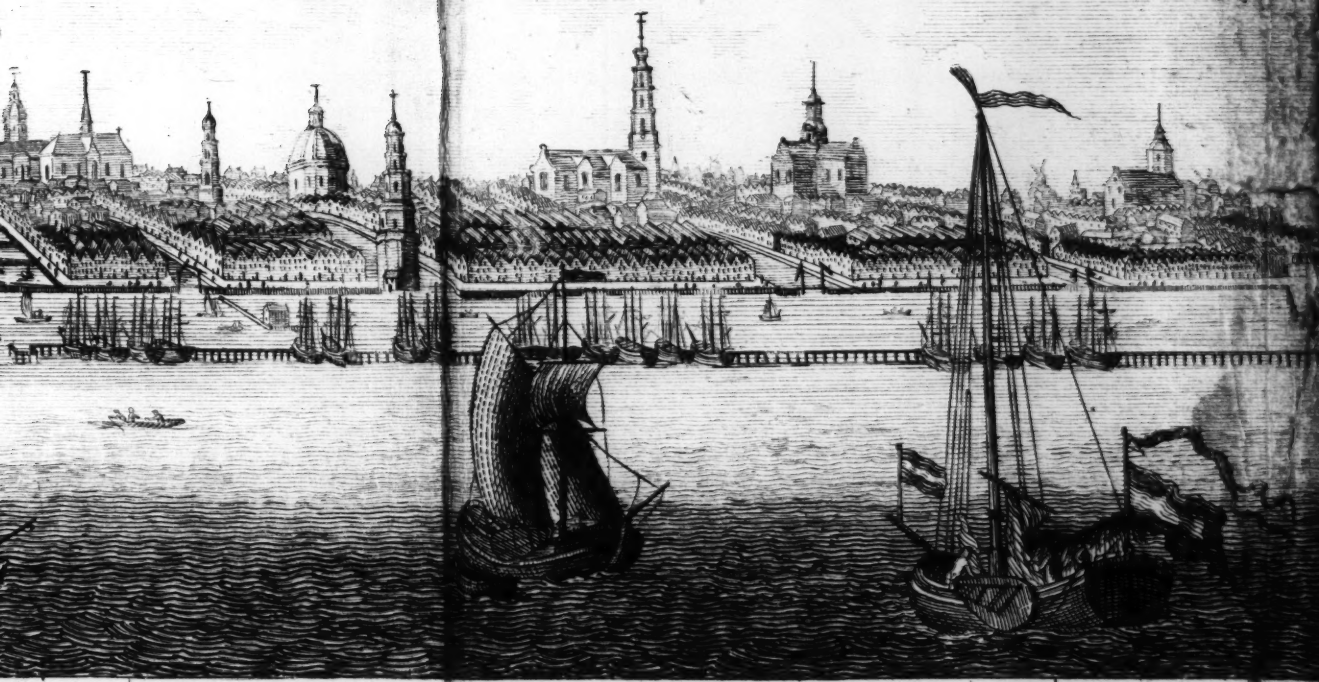
Anno 1793.

YOU are immediately struck with the extreme neatness and grandeur of this city—Trade here wears a most flourishing, chearful aspect, nor do you see one idle fellow in the streets—This city is situated on the river Amstel, and is esteemed the greatest port in the world, yet the entrance to it is so very dangerous, and attended with such disadvantages, that it is very inconvenient, as well as hazardous, for loaded ships, and men of war, to enter it—The foundations of this city are laid on large piles of wood, driven into the morass, the Stadthouse alone having near 14,000 to support it—This city, in the fourteenth century, was only a little insignificant fishing town; since that time it has risen to the state in which it is at present—a state of magnificence, grandeur, and riches, not to be surpassed,



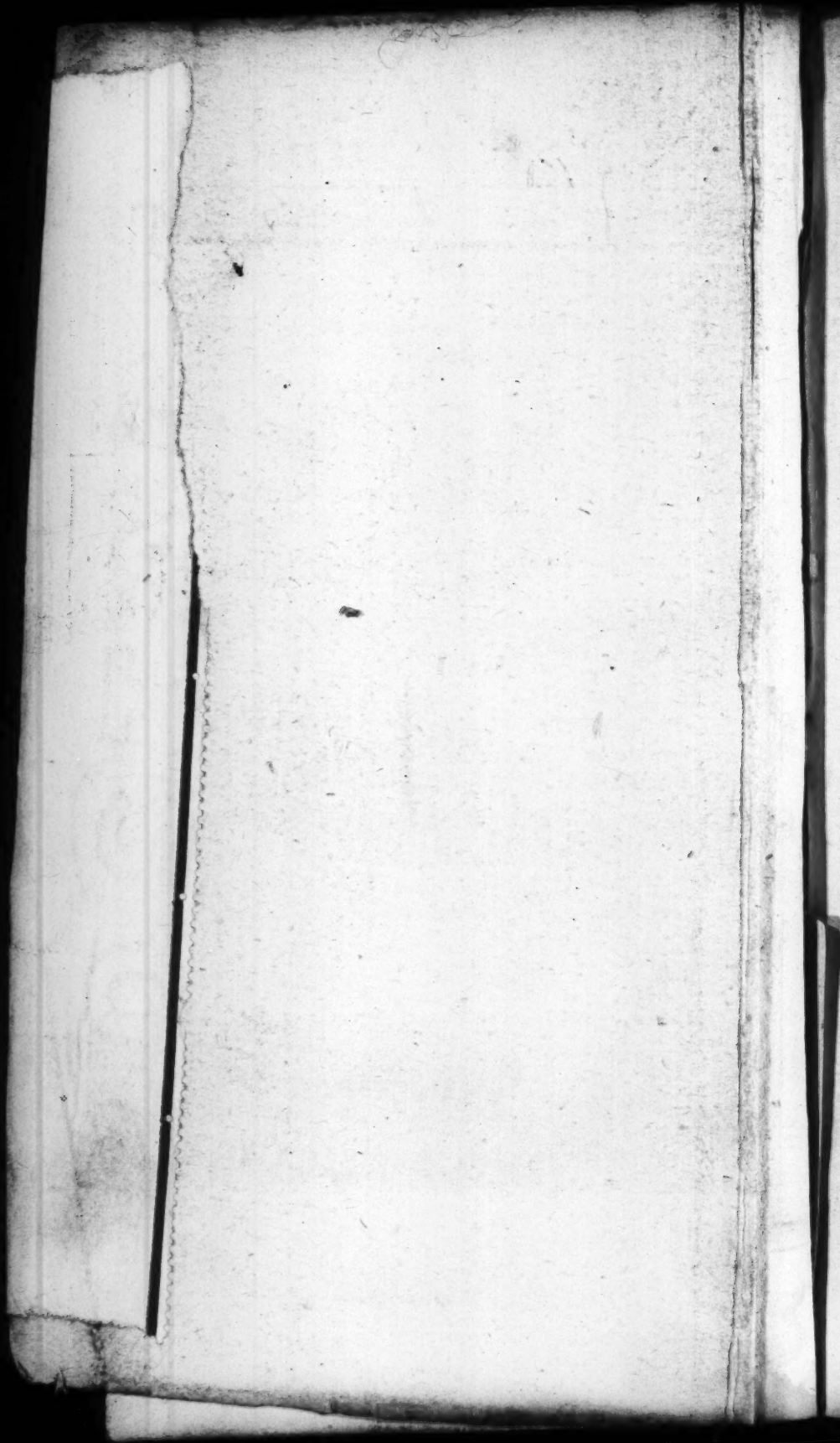
AMS

Engraved for



AMSTERDAM.

prepared for Menzons Geography.



passed, and to be scarcely equalled by any city in Europe.—It has in several instances evinced the resources it possesses within itself, independent of the other provinces.

It was amongst the last cities which acceded to the confederacy of the States, nor did it shake off its allegiance to Spain till the year 1578, six years after the first breaking out of the disturbances in the Low Countries—Surrounded at this time by enemies on all sides, deprived of its inland trade by the States, who forbade any communication with them, while under the Spanish yoke, it was obliged (though with reluctance) to accede to the confederacy, and submit to the government of the States—In the year 1672, Louis XIVth invaded the United Provinces, and such brilliant success at first attended his arms, that, in the course of a few weeks, he gained possession of the provinces of Gueldres, Utrecht, and Overryssel, and had he not wasted his time at Utrecht in vain pomp and useless parade, all the United Provinces would undoubtedly have fallen under the dominion of France—At this period Amsterdam alone retained the smallest degree of courage or resolution—The rapid success which had attended the arms of the French Monarch had struck such a panic into the other provinces, as deprived them of all ability to make any exertions for the common good—The conduct of Amsterdam raised them from the stupor into which they were fallen—That city alone made those exertions which astonished all Europe—The Magistrates appointed an extraordinary guard of the Bourgeois—the populace were kept under subjection by the influence of money—ships were stationed to guard the coast, and prevent supplies from coming to the French army—the greatest part of the adjacent country was also laid under water—These precautions (intelligence of which was constantly transmitted to the French Monarch) induced him to give up the attempt of any further conquest that campaign, and he returned, crowned with laurels, to Paris, amidst the congratulations and rejoicings of his subjects, who, in viewing the glory he had acquired from his rapid

rapid successes, forgot the price at which they had been purchased, as well as the little advantage they were likely to derive from it—Not more than three months after his return, the Provinces were recovered by the States, and their old masters resumed the government.—I shall now proceed to give you an account of the public buildings, curiosities, &c. in this place; and as the government of the different cities in Holland vary very little, I shall detain you just long enough to give you some idea of the internal policy of Amsterdam—I shall begin with the public buildings, &c. and shall premise my account by informing you, that after you have been in the Netherlands, and seen the churches of the Roman Catholics, you will find none here which claim your attention.—The Town-house is the the first building I shall recommend to your notice—It was erected in the year 1648, and does very great honour to the different artists, who have been employed in the design and execution of the building, both within and without—In the architecture of this edifice, you find three orders, the Ionick, Roman, and Corinthian, all so happily blended together, as to shew the distinct beauties of each—The different apartments, hall, &c. are extremely well proportioned, and through the *tout ensemble* reigns an elegance and just proportion, which strikes the beholder at first sight.—The hall is about one hundred and sixteen feet high, more than two hundred and eighty long, and between two hundred and fifty and two hundred and sixty in breadth, so that it is in fact almost square—To take up your time with giving you an exact representation of the rooms, statues, busts, paintings, &c. would only be putting your patience to a severe trial, nor could be interesting to any but those who have been on the spot, and who may buy an ancient English translation of the curiosities, &c. to be seen at the Town-house, for something less than sixpence, of an old woman who sits at the bottom of the stairs.

On the ground-floor of the Stadthouse is the prison for malefactors, which, on account of the neatness of the

the wards, and the regularity and good order that are preserved, is well worth your attention—There was but one criminal under confinement when I was there—you are shewn the horrid instruments of torture, and which, I much fear, are often used to extort proof, when it is no otherwise to be obtained—On the sight of these instruments, an Englishman reflects with heart-felt satisfaction on the inestimable blessings, which, amidst all the disadvantages and burthens of taxes, he enjoys in the so truly boasted liberty of his own country, where he knows his life, property, and every thing valuable to him, are protected by laws, agreed to by the majority of his fellow countrymen, to which even the highest stations are amenable—Pried by his own peers, he feels conscious of being acquitted, if innocent; and punished, if guilty—he fears no torture, no violence, to produce a confession of imaginary guilt, when none real exists.

I regard it as one of the most extraordinary circumstances in the civil government of the United Provinces, that a criminal cannot be capitally convicted by the concurrent testimony of a thousand witnesses, except he himself confesses the crime laid to his charge, which, if he will not voluntarily do, he is immediately put to the rack, where it is very seldom (however innocent he may be) that he possesses fortitude sufficient to withstand the excruciating pain of this severe punishment for a supposed offence—If he confesses his crime, the deposition is taken down, and he is released from the torture—Two surgeons and physicians stand by the whole time (as your conductor informs you) to see justice done him—When his life is in danger, they order him to be taken off—To shew, however, the futility of the torture, there has been an instance lately here, of a malefactor, who resisted all the excruciating pains of the rack, and of every other torture, which the invention of the most cruel genius could devise—Though undoubtedly guilty of the crime laid to his charge, as the proof against him amounted to a certainty, yet they could not make him confess his guilt—Justice, however, forgot herself

VOL. I. O here,

here, and the civil power took a stride, which, in the most tyrannical government, it would scarcely have dared to do; though, according to the fundamental maxims, (as I have before related) punishment can only follow confession; yet this poor wretch was executed, under pretence that he was insolent to the magistrates, which certainly was an offence, which could not in justice be punished more than by confinement, or by a slight chastisement—Who is there amongst the warmest advocates for despotism and tyranny, that can reconcile this breach of justice with any system of policy? I agree with most of those who launch forth in praise of the laws of the United Provinces, that they are in general neither sanguinary nor severe; yet this is an instance of such unheard-of injustice, as would not have disgraced the annals of a Nero—The allowance to criminals is very handsome, and at the expence of the States; that to debtors, at the expence of their creditors, by which we may account for the very few debtors confined in the jails of the different provinces—In Holland there are seldom more than five or six executions in the year—they are in general beheaded; yet for murder, aggravated by atrocious circumstances, they are broke on the wheel.—I will now beg leave to conduct you to the *Bourse*, after having noticed that the jailor will expect, and be satisfied with ten stivers.

La Bourse was erected in the year 1615, for the convenience of the merchants, who assemble here about one o'clock to transact their business—The buz which runs through the place at full change, with the busy countenances of the Mynheers, particularly attract a stranger's attention; this is very much like our Royal Exchange in London—On the pillars you see the different ships laid on to sail, with the time and place of their destination—The Exchange is kept most remarkably neat by men paid for that purpose.

Several make a point of going to see the Rasp-house—the building itself is nothing remarkable, and the institution much on the same plan as our Bridewell—Over the door, when you enter, you will see the following

lowing inscription, *Virtutis est domare, quæ cuncti pavent*; and close by, is the figure of a woman, representing Punishment with a whip in her hand, and two offenders chained at her feet, with this inscription, *Castigatio*—The ordinary task of the convicts was formerly the rasping of logwood, from whence the house had its name—At present, however, linen and wollen manufactures being established within the Rasp-house by order of the States, a great number of the convicts are employed at them—their confinement is for a stated time, in proportion to their offence; I never heard of any being confined for life. The regularity and order you observe here strikes you no less with astonishment, than it claims your approbation—The morals of these people are taken the utmost care of, and a clergyman, at the expence of the States, attends daily to instruct them in the principles of the Christian religion—There is an apartment in the Rasp-house (but which is not shewn to strangers) in which the dissipated and libertine sons of the Bourgeois are confined; they cannot, however, be placed here without the consent of the Schepens—Masters are sent to instruct them in reading, writing, and accounts; and also clergymen employed by the parents, to endeavour to bring them back to a sense of their duty—You are obliged to pay two stivers each to see the Rasp-house, though it will cost you ten or twelve more before you get out.

The Spin-house is for women what the Rasp-house is for men—The building has a very cheerful, pleasant appearance, and bears more resemblance to an house of pleasure than to one of pain—On entering, you see over the door an inscription in Dutch verse, descriptive of the intention of the building—The same regularity and good order reigns here as at the Rasp-house—During the time in which the women work, a person appointed and paid on purpose, reads to them several chapters in the Bible, makes them join with him in singing psalms, and by every means in his power, endeavours to win their minds to sobriety and good conduct, and to eradicate those principles of immorality and vice, which have brought them to the situa-

tion, in which you see them.—There are separate apartments in the house for those frail daughters of the Bourgeois, who have not conducted themselves *comme il faut*.—To see this, you pay much the same as at the Rasp-house, it costs you likewise two styvers; but the poor wretches flock about you so thick, begging alms, that you would find some difficulty in denying them all.

The Music-room I would by all means have you visit—it is the most extraordinary amusement in a well-regulated government, that the ingenuity of the most depraved age could invent.—There are several of them in Amsterdam; one (and I believe the most principal) is in a narrow street, leading from Warmoes-street.—The room is about thirty feet long, and half as broad.—On benches round it are seated promiscuously, the gay, thoughtless, and dissipated, with the sedate, sober, and matronly—Close by each other, you see one of the frail sisterhood, and the grave wife of an honest, plain Bourgeois.—In the room are several instruments of music, the performers very wretched—much in the stile of our strolling fiddlers.—On my entrance, a very plain, matronly, modestly looking woman rose from her seat, and stroking her petticoat with wonderful gravity and composure, walked a minuet with a *girl of the town*.—After this was over, two or three men selected as many women, and danced with them a kind of medley, somewhat in the nature of an hornpipe, though attended with many obscene gestures, and ridiculous grimaces; and this, with a minuet now and then, lasted the whole night. If any person feels an inclination to be acquainted with any part of the company, though ignorant of the language, a nod will be sufficient—and, at the expence of fifty sols, or less, all his wishes may be gratified.—The time of going to the Music-room is at eleven o'clock, when the high market commences, and which scarce ever closes till three or four in the morning. Had I not been an eye-witness of this most extraordinary scene, I should have given very little credit to it myself, much less should I have ventured to vouch for its authenticity to you.—

At

At the express desire of an English gentleman, who was there (and who related to me the particulars of this institution, without meeting with the most implicit credit from me) I went to inform myself of the truth of his report, and do assure you, that there really exists in a country, whose general police equals, if not exceeds, that of any city in Europe, an amusement such as I have before represented, and to heighten your astonishment, licensed by the magistrates. I am informed, from the several places in the city of this kind, a revenue is drawn, not less than a million of gilders annually. You do not pay any thing to enter these places; yet it is customary to call for a bottle of Claret, for which they charge you ten stivers.

The *Comedie* both in winter and summer, will be a fund of amusement to strangers—in the winter it is performed by a Dutch company, and in the summer by a French one. The plays are got up with a great deal of taste, and there are some excellent actors in both companies—I saw the *Deux Avaras* performed most excellently—the price is much the same as in the German Theatres.

I shall now close my account of the curiosities worthy the observation of travellers—I know not any church, the sight of which would repay you for the trouble of the walk. The synagogue belonging to the Portuguese Jews (for there are different sects of the Jewish church who have synagogues here) is the only religious edifice worth seeing, and perhaps you would find no little difficulty in procuring a sight of this. There are two or three good monuments in the old, as also in the new church of naval officers, among which are those of Heemskirk, De Ruyter, Vander Hout, &c.—The sculpture, however, is nothing extraordinary—the epitaphs on some of them very good.

I shall now proceed to my observations on the government of Amsterdam, in which, lest I should appear prolix, I shall first beg your indulgence; and I flatter myself, even the incorrect account I am able to give you of the different parts which constitute their civil and ecclesiastical government, will enable you to

form some tolerably just notions of the nature of their constitution, as well as give you some insight into the manner of a people, who, by their own industry, frugality, and prudence, have raised themselves from an insignificant dependent power to a powerful and independent State. I have been more particular in my account, as most of the cities vary little in their internal police from Amsterdam—I shall begin with the civil government, which is committed to the following officers:—Thirty-six Senators, or Members of the Grand Council—Grand Bailiff—Four Burgomasters—Nine Eschevins—Pensionary—Treasurer Ordinary—Treasurer Extraordinary—Intendant of Orphans—Clerks of Account—Commissioners of the Bank—Commissioners for Insolvents—The Borrowing Bank—The Office for settling trifling affairs—The Office for the affairs of the Marines—Reviewers of the Excise and Customs.

The thirty-six senators represent the body of the people, and watch over the laws and rights of the citizens, to take care that they are not abused or altered; nor can the Burgomasters make any alteration in the laws without their consent. All the principal affairs, either of the republic or city are entrusted to their care and management—On the decease of any of them the number is filled up by election.

The Grand Bailiff is a kind of Chief Justice, whose office is to correct all transactions of the law—His power, however, is very comprehensive—the power of arresting criminals comes from him—he interrogates them in person, and signs their confession—demands the infliction of punishments due to their crimes, and executes judgment upon them. He has in his train a Secretary, Sergeant, Keeper of the prison, and thirteen Archers.—The Secretary takes down the accusation, as also the confession of the prisoners.—The Sergeant or Bailiff brings the prisoners before the Grand Bailiff.—The Archers follow him either in part or the whole wherever he goes—they conduct all the delinquents to prison, apprehend them, and are present at their executions.—The office of the Keeper is chiefly to

to execute the commands of the Grand Bailiff and Schepens.

The dignity of Burgomaster is the most considerable of any in the states—There are always four governing Burgomasters—Every year, on the first of February, three are elected, who, with one of the preceding year, take charge of the affairs in their department—Generally the old ones are employed as Treasurers, or as Deputy Counsellors to the States of Holland, or to the Admiralty—No person can be admitted to the rank of Burgomaster, till he has been a Bourgeois for seven years, and exercised some considerable civil employment—The four reigning Burgomasters may convoke the council whenever they chuse—their inspection extends to most departments—Conjointly with the Treasurer, they have the superintendence of all public edifices, of the streets, canal, fortifications, &c. They are not, however, in the capacity of Judges; nor do any civil or criminal offences come under their cognizance,—but (as I have before said) belong to the jurisdiction of the High Bailiff. The Burgomasters are, nevertheless, at the executions, and in either civil or criminal causes are often asked by the Grand Bailiff for their advice—All the offices in the city are in their nomination,—and the Directors of the different churches, the Governors of the hospital, are all under their direction, and must give in their different accounts to them—There cannot be a more disinterested, impartial office than that of Burgomaster—nor do they shew more favour in their decisions to their own countrymen than to strangers.

The office of a Schepen is a very different one—they were formerly called Jurats, because they are obliged, before they enter into office, to swear that they will preserve the laws and customs of the State inviolate—There are nine of them—Seven new ones are elected annually, much at the same time the Burgomasters are.—The thirty-six Senators assemble, and chuse fourteen persons, who are presented by them to the Stadtholder, and the Prince elects seven out of that number—the two old ones of the last year unite

unite with the seven new ones, one in quality of President, the other of Vice President.—The Schepens sit in judgment and pronounce sentence, both in civil and criminal matters, and in the absence of the Grand Bailiff discharge the functions of his office.—Immediately after the election of the Burgomasters and Schepens, all the different vacancies in the public offices are filled up; those which relate to civil affairs, are in the nomination of the Burgomasters—those which relate to criminal in that of the Schepens.

The Pensionaries are men well versed in the laws of their country, as well as in those of foreign nations.—They act in the same light as counsellors to the Burgomasters and Schepens, who seldom transact any business of consequence, without previously consulting them. In any treaty with foreign nations, one of them is generally sent in the capacity of Ambassador from the States.

The office of Ordinary Treasurer is generally exercised by one who has the preceding year served the office of Burgomaster.—He keeps an account of the receipts and payments of money made by the city—he takes care of the register of debts, and has the superintendence of the buildings, streets, &c.

The business of the Extraordinary Treasurer is to receive the tenth penny imposed by the States on the rent of houses in the city.—All the taxes and extraordinary imposition of the States pass through his hands—and to this officer is paid the interest of the money borrowed by the other cities of the United Provinces of Holland.

The Intendant of Orphans is a guardian appointed to protect and take care of the persons and property of those children, who have lost their parents in the early dawn of life.

The Clerks of Accounts are appointed as checks to the Treasurers, and have liberty to examine the accounts of the sums received and paid by the city; and they also receive the tax of the hundredth and two hundredth penny.

The

The Commissioners for the affairs of marriage take to themselves the office of Judges in all matrimonial cases—they keep a register of the publication of the bans of all those who are going to be married—if any objection is made by the relations of either of the parties, or by the parties themselves, they examine the validity of it—Instead of an action being brought for the breach of promise in either party, (the redress which our laws afford to the injured person) an appeal is made to these Commissioners, who decide according to their judgment—Through means of these officers divorces are obtained, when sufficient grounds can be proved—differences between man and wife, between master and servant, in cases of assault, in fine, every thing which relates to the preserving the peace of the city, comes under their cognizance, and from them only can redress be had.

The Commissioners of the Bank are officers of the greatest consequence in the State, (because the most useful) I shall, therefore, beg leave to detain you somewhat longer than you may perhaps like, in my description of the duties of this office.—These Commissioners examine with the most minute care, an account of all the exports and imports made by the merchants in the provinces.—Their Bank is the treasury of all the Merchants, not only of the city and province of Amsterdam, but also of all the commercial cities in the seven United Provinces. It was established in the beginning of the seventeenth century, not more than a twelve-month after the conclusion of the peace between Spain and Holland—It is a general Bank, where all the world have liberty to put their money, and to draw it out when they like; but every one who keeps money there, must pay one hundred and twenty sols for opening his account, and two sols for every sum of money he draws out—Notes (in the nature of our draughts upon Bankers) are given by the Merchants on the Amsterdam Bank, to people with whom they have commerce, of whatever nation they may be.—The money of the Bank is worth more than the current coin—the difference is from three to five per cent, that is,

a man pays into the Bank an hundred and five florins current money, for which in return he only receives an hundred florins Bank—This is what they term *Agio de Bank*, or the price of exchange—The Bank is always kept open for the receipt of notes, draughts, &c. from seven to eleven in the morning—If, however, you should carry one after that time for acceptance, you must pay six sols, or they will not give you cash for it—They have a very good regulation at this Bank, which is, that no man under pain of forfeiting three florins for every hundred, draw on the Bank for any greater sum, than he has effects lodged there to answer it.—The Commissioners of the Bank settle their accounts twice a year, in January and July.

The office for settling trifling affairs, decides in all points which regard the property of individuals, where the debts do not amount to more than six hundred florins, it matters not, whether they relate to debts of money, or merchandize—Causes of this nature cannot be carried before the Schepens, yet an appeal can always be made to that Court.

The Commissioners for Insolvents meet to take into their hands the affairs of bankrupts—They have a Secretary whom they send as soon as a bankruptcy is known, to take an inventory, in presence of two Commissioners, of all the effects of the bankrupt—and all the settlements between the debtor and creditor must come under the cognizance of these officers.

The Borrowing Bank is a kind of pawn broking warehouse where money is obtained by pledging your effects, whether clothes, furniture, moveables, &c.—The interest, however, taken, is extremely small, even inferior to that allowed by our government to be taken by pawnbrokers, as established by Act of Parliament in 1784.

The office for the affairs of Marine is different from the Admiralty-office—It is the umpire of all disputes between masters of vessels and merchants, between pilots and masters, between shippers and pilots, &c.

To the Receiver of the Excise are paid the duties laid by the city on all sorts of liquors, such as wine, beer,

beer, vinegar, &c. &c. and on most kinds of grain. The Receivers are confined to the city, they have not any power to make levies on the State—Besides all the officers I have before mentioned in a civil capacity, there are twelve or more Secretaries of the city, who are in the service of the Burgomasters and Schepens—they are in general either brothers, sons, or some near relation of the Burgomasters.

I shall now proceed to my account of the ecclesiastical government—that liberty which all nations, all sects, (and every individual) have of exercising the religion they profess, and wish to practise, united to the benevolent care and attention of the Magistrates to provide for the poor of every denomination, whether objects of compassion or not, has had as surprising an effect on the population (and consequently in such a government, on the wealth) of the States, as the liberty and convenience of commerce, or the industry and frugality of the Dutch—The rage and persecution under which the Netherlands a long time groaned, by the oppressive and tyrannical hand of Spanish despotism—the bigotry of Philip the second, who, imbibing the rancour and inveteracy of the Romish church against the apostates to its tenets, resolved to impose faith by the point of the sword, and conviction by force, not by argument, drove many of the inhabitants of Ghent, Brussels, and Antwerp, who had imbibed the newly propagated tenets of the Lutheran church, to seek an asylum in the different cities of the United Provinces—They brought with them the arts and manufactures of the country, and Holland is more indebted for the extension of her commerce to a vindictive rage and persecution of its most cruel enemies, than to the exertions and vigour of its warmest friends—Amsterdam, though almost the last city (as I mentioned before) which threw off its allegiance, yet possessed amongst numberless other advantages, an entire liberty of conscience in matters of religion, when under the Spanish yoke—It reluctantly therefore came into the views of the other provinces—The government

ment of the church and of all spiritual affairs, is in the hands of three distinct orders, viz.

The Preachers (indiscriminately called Ministers.)—The Elders.—The Deacons.

The Preachers are the first order—there are about thirty of them; the same number of Elders, and between forty and fifty Deacons. The Ministers teach and enforce the belief of the reformed religion, as established and received by the States at the Synod held at Dordrecht in the year 1618—They also baptize and administer the sacrament;—the Elders hold the second rank in the ecclesiastical government, and are a kind of adjuncts to the Ministers; they accompany them on their visits for the purpose of propagating the reformed religion, and it is their business to admonish and reprove all those whose conduct they think reprehensible. The Deacons hold the lowest rank in the church—they are generally very respectable, deserving men; they take on them the trouble of collecting alms and donations, given for the relief of the poor, and distribute it on particular days, either in specie, bread, meat, or clothes, whichever seems to them most proper for the relief of the different distressed objects—The ecclesiastics assemble at stated periods in an hall set apart for that purpose. Their power, however, is very limited; the churches of the city alone come under their cognizance, for as to general affairs, which regard the church, they are settled at the Synod, held in the Province. I know not any state in Europe, where the jealousy between civil and ecclesiastical power, is carried to a greater height than in Holland—I think a stronger instance cannot be given than the following: whenever an assembly is held of the different orders of the church, to settle or regulate any matters within its jurisdiction, the magistrates always send two officers, in quality of deputies, who take care to prevent any political question, which may affect the government, from being discussed—All the different churches have their particular Directors, who order every thing relating to building or repairing the same; they also let out the pews, and manage every thing relating to the tombs and sepulchres—yet in the room
of

of being accountable to any part of the ecclesiastical government for their conduct in office, they are accountable only to the Burgo-masters—Strange intermixture of civil and religious government!

At Amsterdam almost every religious sect (Mahometan excepted) have it in their power to pay the Deity their adorations undisturbed, and even unnoticed. The English, French and German Protestants, have their particular churches—The Lutherans of the confession of Augsbург have two or three public places of worship. The ancient Armenians, the Mennonites, and Tremblers, have free exercise of their religion; they have, however, no public meeting. The Roman Catholics have more religious places of assembly than all the other sects put together; yet, though their churches are very well known, the States are supposed to be ignorant of them—There is a Greek church also, where the Catholic Persians meet—The Jews here are divided into two distinct sects or tribes, Portugueze and German, and have between them half a dozen or more synagogues—The Jews, however, neither alive nor dead, are willing to have any communication with Christians, and have, therefore, burying grounds in different parts of the city, remote from the rest, some at the distance of a mile or more from Amsterdam—There are several convents and monasteries in this city, as the different orders of *Les Cordeliers*, *Les Paulins*, *Les Clarisses* &c. &c. most of these conform to the order of St Augustin, and other religious orders in France. I shall now take my leave of ecclesiastical affairs, and proceed to give you some little account of the police of the city.

I do not know any city in Europe, which exceeds that of Amsterdam in its police—The regularity and order you observe in the streets, with the chearful face of industry the whole city wears, strikes a stranger immediately with astonishment and admiration—There are here about one-third of the inhabitants there are in London—the streets are none of them ill built, though the buildings are rather too crowded. The city is very well lighted, there being near three thou-

land lamps in the different parts of it, which burn from sun-set to sun-rise all the year round—You seldom or never hear of any robbery, or other disorder, being committed; for immediately that notice of such an event is given, the gates are ordered to be shut, and every one passing through must submit to a search; warrants are also issued by the magistrates for searching all suspected houses, so that it very rarely happens, that, with these precautions, either the goods or the offender remains long undiscovered.

There are only a stated number of coaches with wheels at Amsterdam, from an apprehension of their shaking the foundations of the city, which are laid (as I have before said) on piles of wood. There are, however, innumerable quantities of coaches, which are placed on a sledge, without wheels, drawn by one horse, the man walking close to the side of your window, and which will carry you to any part of the city at a moderate price—however, you frequently meet with the owners of these carriages very imposing, and you had better therefore when you return to your hotel, suffer your landlord to pay him, as he knows a great deal better than you the proper method of dealing with these fellows.

The narrowness of the streets at Amsterdam, together with a propensity to smoking, either from habit, or necessity, make it very surprising, that fires are not more frequent in the city; for it is no uncommon thing to see a Dutchman (even the very boors) carry a lighted pipe through the warehouses whilst they are at work—There are two causes to be assigned, why it is not probable that fires should spread much at Amsterdam. The first, that there are guards stationed all night at the tops of the different towers and high places round the city, who the moment they perceive a fire, sound an alarm-bell, and place a light on that side where the fire is. The second, that the convenience of water in almost every street, running close to the houses, together with the number of engines, and the regularity and order in which they are kept, render it almost impossible that they should be attended with
very

very bad effects—and here I cannot resist the inclination I have to give you some account of the management of the engines, which are all indeed under the direction of the magistrates, though not immediately—These engines are distributed in various quarters of the city, and to each of them there are two or three Directors, called Brandmeesters, a set of the most pompous, authoritative fellows in the universe, each of them carry a round stick like our constable's staff, on which are painted the arms of Amsterdam—They have also pendent, either to a ribband or string, a key which unlocks the place in which the engines are kept—The Brandmeester, however, is only superintendant—The consequence of so pompous a fellow, would be hurt most excessively, should he submit to the drudgery of wheeling, exercising, and cleaning the engines—No—this falls to the lot of an inferior kind of gentry, called Brandspuit Luidens, who practise their profession at the Exchange, Admiralty, and India-house, during the summer season—The importance and state of Brandmeester ends not here—In addition to the Brandspuit Luidens, he has officers under him called Assistants, who, in the absence or illness of the Brandmeesters, act as their substitutes—On the first alarm of fire, the engines hurry and rattle along the streets, much as ours do in London. The first which arrives is paid the most—yet all to the twelfth have some pecuniary reward in proportion to their arrival. Those who come afterwards are liable to a fine, which is generally inflicted.

I shall now proceed to my account of the guard of the city, which is committed chiefly to the Bourgeois—They compose five regiments, in each of which are twelve companies—these are all distinguished by particular colours, as blue, green, yellow, &c. like our trained bands in the city of London—Every night four companies mount guard at the Stadtholder's house, and other public buildings. The turn of these sixty companies comes only once in fifteen days—on the day, two drums beat near the houses and lodgings of those who are to mount guard. All who are sixty

years of age, as also Jews, are exempted from mounting the Bourgeois guard—indeed any who dislike this office may have their attendance dispensed with, by procuring a substitute, or paying a fine, which is not very great.

There are also at Amsterdam, as well as in all the cities of the United Provinces, another kind of guards, under the title of *Les Gardes de Nuit*.—The number of these are in proportion to the size of the cities, and number of streets—At Amsterdam, I am informed there are between two and three hundred—each of them are paid five stivers a night during the summer, and half that sum in the winter, as they are relieved—This money is raised by a tax on beer, vinegar, paper, the tolls of the city, &c. &c. In most of the cities in Holland, these guards walk about with a sword dangling at their side, and a large stick in their hand, like our watchmen in London, which does not give them a very martial appearance. I must do them, however, the justice to say, that they are in general a very fine, healthy-looking body of men, resembling in nothing the poor decrepid watchmen which we see in London, save in their office—At Amsterdam, in the room of sticks, they carry a long pole similar to our halberd, and walk two by two; in other cities they walk singly—They are on duty in winter from six in the evening to the same hour in the morning; during the summer season, only from ten till three. The inhabitants call this guard by several different names, as Raatelman, Klaapperman, Waaker, &c. all descriptive of the thundering noise they make with an instrument they carry about with them, called *Un Martinet de Bois*.—These they sound very often, to let the people know that they are upon the watch, and that they are the defenders of their persons and property—Indeed, you are all night disturbed with the noise of these instruments, so that a stranger, instead of supposing himself in a state of security, rather fancies he is an inhabitant of a besieged citadel—I think, exclusive of the aforementioned guards, there are but two companies of regular troops, which are of North Holland.

No

No inhabitant of Amsterdam can attain the right of Bourgeois, except by marriage, or paying a particular sum—and every one, who quits his country, and goes to reside in any other part of Europe, forfeits immediately all his privileges, except he keeps a house and domestics at Amsterdam, in which case he retains all his rights. The Bourgeois (or Burgeffes) are exempted from tolls of every kind, both for themselves and their property, though for the latter, I believe it is necessary to have a kind of passport.

No city exceeds Amsterdam in its number of charitable institutions, or in the regularity and order preserved in them—It is computed, that no less than ten thousand paupers (including those at the hospital) are supported at the expence of the States, and by private contributions. What country in Europe can boast of charitable institutions, superior to the following, viz. *La Maison de Charite pour les pauvres Familles*, where more than one thousand four hundred are supported—*L'Hospital*, where a certain number of sick and wounded are admitted, and maintained at the expence of the States, and under the immediate direction of the chief magistrates of the city.—*Maison des Lepreux*, an institution originally designed for the relief of those who were afflicted with the leprosy, but (which disorder having been for some time happily unknown) is now converted into an asylum for old men and women, who, on paying a small sum of money, are maintained the remainder of their lives—*L'Hospital des Orphelins Bourgeois* for the reception of the poor unfortunate children, bereft of their parents in infancy, who are maintained and educated at the expence of the States, and when arrived at a proper age, are put out to different trades, as the boys from Christ's Hospital in London—*La Cour de Veuves*, a building erected for the reception of widows, who have fallen into distress—An house called the *Bayard*, which receives indiscriminately all descriptions of paupers, and affords them three nights lodging, and three days meat and drink—To this institution, we may, I think, attribute the scarcity of beggars to be met with in the streets of

Amsterdam, and which, when we consider the extent of the city, is no small matter of astonishment.—There are a few, out of a great number of public edifices, erected for the purposes of charity.

I will now take my leave of this city, in the account of which, if I have appeared tedious, you will impute it to an unwillingness of giving you only a slight and imperfect sketch of the government of the United Provinces.

METHOD OF RAISING EARLY POTATOES,

Hitherto kept secret among a few Planters : Communicated to the Surveyor of the County of Lancaster, by Mr Blundell, of Ormskirk.

LANCASHIRE was the first county in this kingdom in which the potatoe was grown ; and as it is able at this day to boast a superior cultivation in that important article, in which it still stands unrivalled, it may be requisite to descend to particulars in regard to the management of that crop :

1. A sward, or fresh lay, is desirable but not always requisite. Good crops have been frequently raised from lands exhausted. The ground being previously cleaned by ploughings, and planted (if the ground can be got into condition in April) in drills about three feet distance, and from twelve to nine inches asunder, in each drill, the sets * placed immediately upon long dung

* *The surveyor has made some experiments to ascertain the best mode of cutting the sets ; for, if the potatoes be set whole, putrefaction does not alway ensue, and which seems advantageous to the following crop ; a set of a large size, to a certain degree, is better than a small one. The best method he has yet discovered is taking off the sprout, or nose end, and the ambilical, or tail end of the potatoe, and having the middle entirely for the set ; the worst method of cutting the potatoe appears to him*
cutting

dung from the yard, &c. but dung from the great towns produces a wonderful effect upon lands not formerly accustomed to that article, and it is supposed will generally enrich twice as far, with equal effect, as the manure formerly used from the farm-yard, &c. This is experienced in the lands bordering upon the canals.

2. Although April be the prime season for producing a crop of good potatoes for the table, because this vegetable requires a certain proportion of time, to acquire that degree of maturity which renders it peculiarly mellow and farinaceous, yet it is frequently planted as late as May, or even June, and yet produces abundant crops, but not of the same matured quality as those planted at a more early season.

3. The apprehension of frosts (by which, if the tops are caught, after breaking the surface, they pine and sicken, and the hopes of the husbandman are blasted) sometimes operate against this early season; yet good planters risque the chance of frosts, in order to obtain superior quality.

4. The crops are kept clean from weeds by the plough, first by turning a furrow, left for that purpose, towards the young plants, as soon as they appear; and then by turning a furrow from each side of the drill, and which is sometimes, if very foul, harrowed by a small triangular harrow, running through each drill. After the weeds have been so exposed, the furrow is turned back again, and sometimes the same plough, or a double wristed one, runs up each drill once more; beside the destruction of weeds, the land, by these operations, is loosened, and exposed to the sun and air, which contributes greatly to improve the crop.

5. The variety of seeds in use are numerous—Oxonoble, and the cluster potatoe, are planted for the cattle*; the pink-eye, and a variety of others, with different cutting the potatoe down the middle, from nose to tail end; a practice but too common.

* Of the Chester potatoe, the surveyor had an opportunity of viewing the produce of a crop, lying upon the surface

different kinds of kidney-potatoes for the table. The old winter red, as it is sometimes called, ought to be mentioned for its peculiar goodness in the spring, when other kinds have lost their flavour; this potatoe is then in its best perfection; it has another quality, that of having never been known to curl. There are also great varieties of early potatoes, and great attention is paid to raising new sorts of the best qualities from seeds, of what is called the crabs, or suckles, which grow upon the stems.

6. Great attention is paid to changing the seed occasionally to prevent the curl, the practice of obtaining fresh seed from Scotland, (as was the custom a few years ago) is not now so frequent; a change from the moss lands, and *vice versa*, being generally sufficient. A change of land is also desirable, but not always practicable: crops have been successfully taken, for a succession of years, from the same lands.

7. The produce of a crop is, on a medium, from two to three hundred measures, or bushels*, the statute acre. The early potatoes are generally planted in beds in rows about eight inches distant, and the sets about four or five inches separate, because those early potatoes, being of a less size, require a smaller space; but the advanced price these early crops fetch at market

surface of the ground, after being just taken up, belonging to Colonel Mordaunt, of Halsall, in Lancashire. An intelligent farmer, who accompanied me, confessed, and we both agreed, that we never saw so abundant a crop; and yet, as we were informed, without any dung, from a lay.

The cluster, or conglomerated, or Suffolk, (for so it is called by Mr Howard, who first introduced it to notice) was cultivated in this country twenty-five years ago, from sets left by that gentleman with the society for the promotion of arts and commerce.

Vide Dossie's Memoirs, vol. x. It has since been produced from seed, and, though much improved in shape, retains the red colour and saccharine taste.

* By a bushel of potatoes, is generally meant 90 lb. before they are cleaned.

ket, render them a profitable article to the cultivator*, who, beside reaping a profit from this early produce, has his grounds prepared for another crop the same season. The markets of Manchester, Oldham, Rochdale, and the neighbourhood, are supplied with great quantities, not only from Warrington, but as far as Rufford, Scarisbrick, &c.

Upon the same ground from which a crop has already been taken, the early† seed potatoes are in some places afterward planted, and which, after being got up about November, and immediately cut up into sets, and preserved in oat shells‡, or saw-dust, where they remain till March, when they are planted, after having taken off one sprit, and planted with another of a length sufficient to appear above ground in the space of a week.

But the most approved method is, they cut the sets, and put them on a room floor, where a strong current of air can be introduced at pleasure, the sets laid thinner, viz. about two lays in depth, and covered with like materials (shells or saw-dust) about two inches thick: this screens them from the winter frosts, and keeps them moderately warm, but at the same time admits air to strengthen them, and harden their shoots, which

* Mr Eccleston took the surveyor to view a piece of ground thirty perches, (eight yards to the perch) the early potatoes raised upon which had been sold for thirty pounds, in the year 1793; after which a crop of turnips had been grown, which, at sixpence per bushel, were worth fifty pounds per acre; after which the same land was to be cropped with wheat.

† The early potatoes are a distinct species, of which there are great varieties.

The bushel mentioned in Mr Young's Farmer's Tour is only 48 lb. which accounts for the large number of bushels, 427, at which he averages the product of an acre.

A statute acre in Walton, last year, produced 228 bushels, of 90 lb. which is exactly Mr Young's average, or 427 bushels of 48 lb.

‡ Vulgarly called meal-shudes.

which they improve by opening the doors and windows on every opportunity of mild and soft weather: they frequently examine them, and when the shoots are sprung an inch and a half, or two inches, they carefully remove one half of their covering, with a wooden rake, or with the hands, taking care not to disturb or break the shoots: in this manner they remain till the planting season, giving them all the air possible by the doors and windows, when it can be done safely from frost: by this method the shoots at top become green, leaves are sprung, and moderately hardy. They plant them in rows, in the usual method, by a setting-stick, and carefully rake up the cavities made by the setting-stick; by this method they are enabled to bear a little frost without injury. The earliest potatoe is the superfine white kidney; from this sort, upon the same ground, have been raised four crops, having sets from the repository ready to put in as soon as the others were taken up; and a fifth crop is sometimes raised from the same lands of winter lettuce.

8. The manner of taking them up varies. The three pronged fork is in general use—the soil turned over, the weeds picked out, the potatoes gathered and separated according to their size, by the same person. Another practice is, for a strong man to take a three pronged fork, but crooked (the same which is generally used to pull dung out of the cart) which he strikes down between every root, and pulls over, laying the roots bare, which are taken up by two children that follow. Another practice is, to turn a furrow from the potatoes, with a Rotherham plough, and then with another plough, furnished only with a share, to turn up the potatoes, which are afterward gathered.

After the potatoes are gathered, and sufficiently dried, they are put together in heaps, in the shape of the roof of a building, covered closely with straw, which should be drawn straight, and to meet from each side in a point at the top, about six inches in thickness, and then covered with mould, closely compacted together, by frequent applications of the spade; after which, Mr Eccleston makes holes in the mould,

at

at the sides and tops of these repositories, as deep as the straw, and about three yards distant, to permit the air, which, he says, visibly arises from the fermentation, to escape; after the fermentation has ceased, the holes are closed, to prevent the effects of frosts or rain.

9. The utility of the application of potatoes to feeding stock, is sufficiently known, but not sufficiently practised—Converting the produce into immediate cash, by taking it to market, is a stronger temptation than waiting the more tedious process of purchasing stock, and fattening the cattle; but a source of improvement to the land, and consequently superior in the issue, is by this means done away.

10. From the great quantities consumed by stock, it may not be amiss to mention the manner of boiling, &c. which is almost universally by steam, in a large hamper or tub, perforated, and placed over the water; in this way they are readier for use than by being immersed in water; after which they are given either warm or cold, mixed with chaff, bran, hay-seeds, barley, or oatmeal.

To conclude, if America, whence this choice vegetable was first imported, had yielded nothing else to the researches of the European than the potatoe, the present generation would have reason to be thankful for the acquisition; and to the planters in Lancashire, for their spirited attention to the cultivation of that excellent root.

To the Editor of the Universal Magazine.

HUMOROUS OBSERVATIONS ON CERTAIN WORDS.

SIR,

AS you are, by virtue of your office, bound to give a patient hearing to the calls of the distressed, so I am persuaded you are inclined, by the benevolence of your intentions, to give as much relief as lies in your power. My complaint is, indeed, of a nature so very singular, that while I make it, I am in doubt whether it

it be in your power to afford a remedy: yet I am willing to claim the common right of mankind, the right of making my wrongs public.

To be brief, Sir, the parties against which I am to bring a very serious charge are inanimate beings of themselves, and therefore do not merit censure in their own persons; the abuse of them, however, as it involves many of my fellow-countrymen, will not, I trust, be received as a matter of indifference. I have to prefer a charge against the frequent use of certain words in our language, which, although short, and seldom exceeding one syllable, yet imply in them the importance of a whole harangue. They have likewise more weight and influence in the deliberations of mankind, than all the rest of the language put together, whether we take a peep at the solemn debates of an august senate, or boldly listen to the more free altercations of a party of pleasure.

The chief of these obnoxious words is—*But*. This single word has overthrown more schemes of great magnitude and importance, has broken more chains of sound argument, and acute ratiocination, than any of its brethren. How often, when I have been charmed and convinced by a patriotic speech of three or four hours, have I been shocked to hear another orator get up, and, after recapitulating all that the former had said, which, I thought, shewed that he was as much convinced as myself, immediately comes down with a *But*—and away goes all the sound sense, solid argument, flowery metaphor, nay the very matter of fact, which had impressed my mind so strongly.

But is a favourite word with all your men of candour, and who would wish to appear condescending and conciliating. ‘To be sure, Sir, what you advance is very well founded; your arguments are well put, and they apply closely to the case in point. More eloquence, too, I have never heard upon any subject; and upon the whole, what you have said does equal honour to your head and heart, and I at first felt myself impelled to join issue with you in promoting a plan so excellent in itself and so beneficial in its

its consequences—*But!*—The moment, sir, this *But* gets into his head, he forgets all his candour, and, in ten minutes, proves that there is not a particle of truth or common sense in all he has heard from the learned gentleman whom he complimented with so much candour.

But is also the favourite and true friend to all those, who, from ill-nature, inability, or any other secret reason, do not choose to grant the favours required of it. *Avarus*, who is worth a plum, would gladly assist a poor relation, who wants only a few pounds to begin business with, *But*—The great man, too, is exceedingly happy to see you, perfectly well remembers that he promised you the place which is now become vacant, and no man on earth is more sensible of the obligations he owes you for your support last election, nor more sincerely wishes to serve you on every occasion, *But*—Miss Laura, perfectly disengaged in her affections, and always happy when she can please her parents, who have proposed a lover of birth, rank, and fortune equal to her own, of unexceptionable person, manners, and disposition; to be sure it shocks her—she has the very highest opinion of the gentleman's merit, and really knows very few like him, *But*—

Can any thing be more mischievous than a word of this importance? You see it steels the heart against benevolence, gratitude, and obedience; breaks off treaties, obliges men to deny their most particular friends, and, I have little doubt, is a very great enemy to trade and commerce. Its effects in the political world may easily be conceived. For my part, although I wish to be delicate, and therefore shall say but little, yet, among friends, I have no scruple in hinting, 'that the success of our combined armies would have been greater, *But*'—

To do *But* justice, however, there is something of openness and candour, and something of decision and firmness about it, which ends an affair very quickly, by showing us the worst at first. I cannot say so much of another very obnoxious word *If*. The former is manly; but this is a sneaking, qualifying scoundrel,

that dares not speak out, or look you in the face. You do not know what it means, nor how far it is intended to go. It may mean every thing, undoubtedly, but, at the same time, it may mean any thing. Now doubledealing is hateful between man and man, and is eminently promoted by an *If*.

A trader of credit applies to his banker to discount some bills, a process which the calls of trade render necessary on critical occasions, and he demonstrates to him undeniably the goodness of the *paper*. 'Why, Mr —, these bills may be very good, and the drawers, acceptors, and indorsers equally so, and I should have no scruple about doing what you desire, for I have the greatest inclination to serve you, *If*'— The business would have ended here had *But* been the word; after a number of mortifying applications, the business is done in a half-and-half-way, attended with very unpleasant circumstances. What is of more consequence, at present, to the nation at large, I am very confidently assured of two things, which I shall have no scruple in imparting, through the medium of your Magazine.—The one is, (I speak from very high authority) that we should never have been involved in the present war, which is very expensive, and not very successful, *If*—. The other is, that a peace would have been concluded long ago between the belligerent powers, which they are all satisfied is absolutely necessary for their finances and commerce, *If*—. These two articles of intelligence I do not communicate from the ostentatious motive of showing my intimacy with men in the secret. I wished only to show the impertinence of an *If*. Were I, however, inclined to be vain, I might safely challenge the editors of newspapers to produce two articles of news more to be depended on.

I have said that *If* is a sneaking fellow. He is remarkably cautious in his bargains, drives the nail to the head, and is so fearful, and full of supposes, that it is as impossible to cheat him, as to prevent him from cheating others. Yet he does all this with such an apparent candour, such an air of prudence, and such respectful

spectful attention to the party applying to him, that he seldom fails to get entire credit for mere self-preservation, instead of a disobliging temper or an avaricious disposition. *If* being a word of good breeding, is very much made use of by the managers of theatres, who would accept every play and every actor offered to them, *If*— This fatal word has sent many a play to oblivion, and many a writer to a place where he does not wish to be remembered.

Perhaps is another word of the same breed with *But* and *If*, and partakes of the gentleness of the latter; indeed it has most of the qualities of an *If*; but is infinitely more cautious. It is therefore used by all who are afraid to give an opinion in matters of consequence, in critical times, when freedom of opinion is not very safe. As far as it concerns the affairs of common life between man and man, it is liable to the same objections as *If*; in judging of political affairs, and in canvassing and criticising the lives and actions of men, with whom we have but little acquaintance, and in whom we are nevertheless much interested, a *perhaps* judiciously used would, I am persuaded, lead to a candid way of thinking, and heal many of those breaches which are occasioned by the unhappy mixture of ignorance and intemperance, prejudice and passion, interest and common sense.

I might, sir, go on to complain of some other words which are the cause of great mischief, from the ease with which they may be used, and the little scruple which most people have in abusing them. I shall not, however, take up more of your room, than in expressing my hope that you will admit the present letter. *If* you comply, *perhaps* it may not be unpleasing to your readers; and I may be induced to continue the subject in a future letter, *But* whether I shall, or not, I am, Sir, &c.

POLYSYLLABLE.

ON

ON SOME OF THE FAVOURITE SPECTACLES AND
DIVERSIONS OF THE ENGLISH.

The following satirical Remarks are selected from THE LOOKER ON, a new Series of Periodical Papers, executed, with great success, in the manner of The Spectator. The Subject of some of our fashionable Amusements, as well as vulgar Diversions, is treated in a supposed Letter from the Prince Lee Boo to his Father the King of the Pelew Islands, and is followed by a humorous Comment by the Editor.*

NUMBER I. XXXIV.

Translation of a Letter, written by the late Prince Lee Boo, and intended to have been sent to his Father, the King of the Pelew Islands; in which the sense is, as far as it could be collected, exhibited without regard to his mode of expression, which was incapable of being represented in another language.

WHAT I have said to you, beloved Sire, on the politics of this people, has been short and superficial, because you have taught me to speak with diffidence and reserve on matters of this high nature; and because the laws by which this country is governed are too numerous and profound to be hastily learned. Their customs and manners also require a longer residence than I have yet made among them, to be clearly comprehended, and fairly judged. Our prejudices do not suffer us to reflect that these ought always to be considered with a reference to the climate, wants, and civil condition of the country. As experience ripens my judgment, expect from me better remarks on all these particulars: at present, accept, with your usual indulgence, such observations as have occurred to me; they will at least serve to mark the stages

* In three volumes, 12mo, under the assumed name of the Rev. Simon Olive-Branch, A. M; the real author being the Rev. William Roberts, A. M. F. S. A. fellow of Corpus Christi College, Oxford.

stages of my improvement, as you compare those of different dates together.

I shall first of all present you with a sketch of their amusements, in which you told me, in our last conversation, before I mounted into the great floating-castle, I should see a vast deal of the temper and natural character of the people I was about to visit. You will scarcely credit it, but I assure you I make continual mistakes between their amusements and their business, and sometimes imagine they are pursuing some sport, when in reality they are occupied about objects of a serious and solemn nature: for, notwithstanding this people are capable of such stupendous efforts of art and science, they have a way of mixing a littleness of character with their grandeur of spirit, qualities that are held incompatible with us; and thus is produced a sort of farcical and ridiculous disproportion. This equivocal appearance of many of their proceedings will doubtless fill my letters with numerous errors; but I shall take care to rectify them as I advance in my acquaintance with the subject, so as in the end to communicate some advantage to yourself, and consequently to my dear country, from these opportunities which I owe to your indulgence.

To begin, then, you must know that the other day I was carried to a very large room, in which they told me was assembled the great council of the nation: but I presently saw through it, and perceived clearly that it was a kind of game in imitation of a senate; and, indeed, it was performed so well, that had it not been for a great deal of laughing, coughing, scraping and hallooing, it might have been imposed upon me for a real assembly of the great men of the nation, met to debate on its most important interests; for here and there, there was a vast deal of animation assumed, and eloquence displayed, and even moments of gravity, such as characterise all our meetings for the good of our country. My ignorance of the language disqualified me for participating in the joke; but from the eagerness and perseverance with which it was pursued,

Q3

I could

I could plainly perceive that it was very entertaining to those engaged.

The following night I was taken to an exhibition, called a masquerade, which I only mention here as a contrast to the humorous scene I was present at the day before, since it seems to be more properly a ceremony than an amusement; I mention it, too, as one instance, among a very few, in which this generous people have used a reserve toward me in respect to the explanation of their manners and customs; for they would fain have persuaded me that this masquerade, as it is called, was a mere diversion among the young men and women of quality, while nothing could be more clear than that it was a religious celebration. I can conceive it so natural to laugh at the practices of other countries, especially those which appertain to their religion, that I must own I think them entirely excusable for veiling those rites and mysteries, for the present, from my eyes, until I shall have worn off my first prejudices. There was something splendidly solemn in this whole ceremony; and if there was any interruption to the gravity of the scene, it was occasioned by some strange cries and whimsical contortions, which, however ridiculous they appear to the inhabitants of other countries, I have no doubt make a very serious impression on the bosoms of the natives, as being in honour of the different deities they adore. There was a vast variety of dresses, which I conceived to be representative of particular orders and descriptions, who thus, through the medium of one of their fraternity, offered their respective adoration; while the priests wore all the same clothing, called by the natives a domino. I say I conceived all this, because a certain awe and timidity with which I felt myself inspired, made me forbear any questions that might seem to result from impertinent curiosity.

There is one circumstance respecting this country, which, to my ideas, is altogether unaccountable; and that is, the great leisure they have for idleness, in the midst of such proofs of their labour and ingenuity as overpower the imagination. It surprises me the more,
my

my beloved father, because you know I have been accustomed to see every individual usefully employed in my own country, it being one of your favourite maxims, that the happiness of your people requires it. Thou, who art a mighty prince, art likewise the best workman in thy dominions; for who can make hatchets to equal thine? But here the great men can bear to sit whole days unemployed, and will eat the food with instruments which other hands have formed, and live in houses with the very principle of whose construction they are little acquainted. From all this must result a vast deal of idle time to be filled up with mere amusements; and it is astonishing how many these people have imagined, of which we have no conception. They are extremely fond of dancing; a pastime which implies much less exertion with them than with us, and consists chiefly in eating, drinking, and wearing fine ornaments. They extend this accomplishment even to the brute creation; for I observe that their dogs are taught to dance in the streets of the capital; so much leisure time have Englishmen to bestow upon these diversions.

Their hunting is of various kinds, but the principal object of it is a poor little timid animal called the hare: I have not yet seen it, but I shall hope to be enabled to send you a description of it, together with an account of the birds and beasts of the country. I cannot, however, forbear mentioning one remarkable property ascribed to it, that of loving to be hunted, although its entertainment consists solely in being torn to pieces by dogs; I was assured, however, of this by a person who is very fond of the chase. Another species of hunting, in which apparently they take great delight, is that of a huge animal, called in their language *ox*; and this takes place often in the streets of the city, to the great terror of all who do not mix in the sport. There are no dogs used in this kind of hunting, at least I could perceive none; indeed, I was hurried away by my kind protectors so quick when the beast approached, that I could see but little of their mode of proceeding, though I beheld enough to make

make me wonder at such a predilection in a people who are in a thousand respects so civilized and so humane.

In my future account of the beasts in this country I shall say a great deal to you by and by about a beautiful animal, called the horse, which will with great ease and celerity bear a man from place to place upon his back. They make this animal conducive to their sport in an amusement they term *racing*, in which two or more of them are made to run one against the other, with men on their backs, and wounded all the way with sharp spikes. I cannot help wondering how good men can be pleased with such fights; for it seems an unnatural and ungenerous contest when two animals are urged beyond their strength, and forced on by violent treatment. I am sorry to find fault with a people to whom we have all, and myself particularly, been so greatly obliged; so that I am drawn opposite ways by truth and gratitude; but then again I consider that nothing is so sacred as truth, and that, after all, my greatest gratitude is due to my father and my king, who requires that I should always tell him the truth.

The other day I observed two men in a field, stripped as naked as it is the custom with us, and beating one another till they were covered with blood, for the diversion of an infinite number of spectators, who seemed to be delighted with the scene. Though our enemies taken in war have often been slaughtered before my eyes, yet I could so ill bear to see this fury between countrymen, and, as I was told, between men who had never quarrelled, and all to amuse their fellow creatures, that I turned away my eyes, and was sorrowful all the rest of the day. It added a good deal to my chagrin, to observe in my way home two dogs very furiously engaged; and while they were miserably tearing one another to pieces, a vast number of people gathering round them, and provoking their fury by clapping their hands, and a thousand savage gesticulations.

They have also another sport here, of a piece with some which I have already mentioned, termed by the natives

natives cock-fighting; though I am told that this amusement is a little on the decline. The entertainment consists in contemplating a very fierce combat between two large birds of great beauty, and signal use to mankind, which they arm with instruments that enable them to inflict dreadful wounds on each other, till one of them expires in considerable torture. I am sorry to add that I have seen some paltrons amuse themselves with throwing sticks at this noble bird, which, for that purpose, they had confined by the leg. Their diversions within doors are in such great variety, that it would rob more important objects of all my time, if I were to think of describing them to you: beside which, I have only glanced at the greater part of them; for my dear friends here think I am more profitably employed when I am improving myself in the language, or am acquiring knowledge, which may turn to the future benefit of your majesty's people.

Their principal amusement in their own houses appears to be derived from a certain number of thin substances, spotted in a certain manner with different colours, and which, though they allow that they gain no ideas from them, will entertain them during the time that your majesty would take to repel an invasion of your dominions. I am prejudiced against this amusement, because I have observed it operate very unpleasantly on the countenances of those who were engaged in it; and I have seen some very handsome persons, playing at cards, entirely stripped of what rendered them before so amiable in my eyes. They have not yet made me comprehend how it can be; but they tell it to me as an undoubted truth, that oftentimes men lose every thing that is valuable to them in this amusement; if it deserve that name, after we are told of this its destructive tendency; so that be assured, beloved father, I will not attempt to acquire so pernicious a talent. But the pastime of which this great people seems most enamoured, is what their language denominates a *play*. I have not yet been present at one, so that I cannot pretend to give you any account

account of it ; but as far as I can understand such descriptions as have been given me of it, it is a powerful engine, whether it be used on the side of vice or virtue. I will send you a full account of the first which I shall be permitted to attend ; but I fear that the silence observed about this amusement, by my dearest friends, is, on the account of the neglect into which this its moral efficacy may have sunk in the present times.

The other day I was present at a diversion which at first wore a formidable appearance, but soon turned out to be a very insignificant spectacle—A number of persons, armed with weapons, which they call bows and arrows, and which serve to the same purpose pretty nearly as our slings and spears, met together on a spacious plain. The professed object of their meeting is to send their arrows into a painted piece of wood, which they denominate a target ; but not more than a small number of those that came with that pretence, partook at all in the diversion ; so that, to make a display before a great number of the women of the country, of their persons and decorations, looks to be, with the major part, the real object which assembles them. I could not easily be convinced that all this noise and parade was to answer no political end : at one time it occurred to me, that it was a sort of divination by which heaven was consulted in the appointment to certain posts of eminence, and that the generals of armies, and captains of expeditions, were chosen in this kind of lottery ; at another, that some secret terrors of an invasion had begun to spread in the country, and that this martial exercise was meant a preparative to a vigorous defence. I was at length, however, persuaded that they were a very peaceable set of people, and that all this uproar proceeded only from an outrageous love of flourish and show, and, in fact, was nothing more than an apology for a feather in their hats. I was a little afraid at first of coming near them ; but, upon trial, I found them so familiarly and tamely disposed, that one of them suffered me to take his hat off his head, and strutted to and fro apparently in high good humour, while I admired his feather.

feather. There is always a great gathering from all parts to see this spectacle; and the ladies, for whose amusement the whole is designed, appear extravagantly pleased with beholding their husbands and relatives so cheaply metamorphosed into champions and warriors. The inoffensiveness, however, and the pampered good humour which appeared in their countenances, does not suffer one long to couple with them the idea of any thing that is terrible; and I much question, supposing these men had been cast on your majesty's dominions, instead of those to whom we are so much indebted, whether you would have found their assistance so serviceable in your battles.

I have only presented a very small part of the letter of this extraordinary young prince to his father, as a specimen of his manner of contemplating some of our favourite spectacles and diversions. We must allow a great deal to the prejudices of education, and the fallacies arising from a very partial experience in the wants and ways of mankind. The contempt which he insinuates for many of our prime amusements, betrays these deficiencies to which I have adverted, while the candid must allow that his narrowness of thinking is frequently coupled with expansion of feeling. What he says about our dancing, for instance, flows from his ignorance of the thousand adventitious pleasures of which that diversion is susceptible, and which renders harmony, grace, and activity, the least important part of it. Had his friends been wise enough to take him to Mrs B—'s assemblies, he might there have seen experimentally exhibited, on a very broad scale, those nicer movements and finer operations by which, at these diversions, the grand machinery of intrigue and seduction is carried on.

His objections to gaming discover the same limited range of observation. He does not consider how much it corrects a hoarding principle among a people; exercises the sentiment of honour, promotes circulation of money, levels enormous fortunes, and confirms the

the chastity of the ladies by familiarising it to temptations. The hare itself is the best advocate for hunting, by loving it to distraction, as is clearly proved by her being found so often near a kennel of hounds, and by the leaping and capering she displays when she finds herself in the midst of the pack. Her imitation of the cry of a child is a pretty playful fancy of hers that adds much to the humour of the scene.

If it do not appear so decidedly that the ox loves to be hunted by the butchers, we can only answer that we cannot help his want of taste. The cock is a most mettlesome animal, and is never so gratified as when called upon to give proofs of his courage; and our arming him with steel weapons, shews our respect for his feelings, reasoning by a fair analogy from our own sentiments of honour, which regard it as much more dignified to fight with swords than with hands. If we encourage dogs to fight, ample compensation is made to them by teaching them to dance; and if they will aspire to be accomplished cavaliers, it is fair they should have a little rough work into the bargain.

Horses, pigs, and many other animals, are fully rewarded for the sufferings they undergo, by the very superior education of late years they are in habits of receiving from the liberality and humanity of my countrymen. I am prevented, by want of room, from saying a great deal more on this subject; and have no doubt but that all our sports may in this manner, and on similar grounds, be shewn to be both reasonable and humane.

Instead of a comment upon what the prince observes of plays, I shall report the answer given by a young critic to the author of an opera, that was on the verge of being rejected, who begged his advice as to the best manner of supporting it: 'Lengthen your dances, and shorten your petticoats.' Our plays are now dwindling into operas, and demand the same kind of support. A minuet or a ballad are, for the most part, their principal dependences.

I am very angry with the young prince for undervaluing so noble a science as that of archery, and would under-

undertake to write a whole volume in vindication of it. It gives an appetite, by leading men out into a fine sharp air; it is of benefit to the body of tailors; it is not only a harmless diversion, but it keeps people out of mischief; it is expensive, and therefore genteel; it pleases the fairest part of the creation; it supports something like the spirit of chivalry, exempted from its dangers; it occasions a great deal of eating and drinking, and in some degree tends to correct the partiality of nature, by affording to the least gifted of her sons an opportunity of making a figure. Our great poet Milton considered archery as so dignified an exercise, that one of the finest passages of his *Paradise Regained* is the description of the Parthian Bowmen. I shall make a present of it to the proficient in this sport, accompanied with an imitation of it, to shew its easy applicability to our modern archers.

“ He look’d, and saw what numbers numberless
The city gates out-pour’d. Light-armed troops
In coats of mail and military pride;
In mail their horses clad, yet, fleet and strong,
Prancing, their riders bore; the flow’r and choice
Of many provinces, from bound to bound;
From Arachosia, from Candaor east,
And Margiana, to th’ Hyrcanian cliffs
Of Caucasus, and dark Iberion dales;
From Atropatia, and the neighbouring plains
Of Adiabene, Media, and the south
Of Susiana to Balsara’s haven.
He saw them in their forms of battle rang’d,
How quick they wheel’d, and flying behind them shot
Sharp fleet of Arrowy showers against the face
Of their pursuers, and overcame by flight.
The field all iron cast a gleaming brown,
Nor wanted clouds of foot, nor at each horn
Cuirassiers all in steel for standing fight,
Chariots and elephants indors’d with tow’rs
Of archers, nor of lab’ring pioneers
A multitude, with spades and axes arm’d,
To lay hills plain, fell woods, or vallies clear;

Or where plain was, raise hill, or overlay,
He look'd, and saw what numbers numberless
The city gates out-pour'd, sweet smirking troops,
In coats of green, and namby pamby pride,
With belts their shoulders hung, yet broad and round,
Rattling their quivers bore, the flow'r and choice
From Brompton to Whitechapel, bound to bound;
From Bucklersbury, from Queen-Ann-street-East,
And Radcliff-Highway, to the distant verge
Of Dead Man's row, and deep Cold Harbour lane;
From Piccadilly, and the neighbouring streets
Of Marybone, Shug-lane, and, north and south,
From Mother Redcap's down to Puddle Dock.
He saw them in their forms of battle rang'd,
How spruce they wheel'd, and, ogling round them, shot
Their arrowy vengeance 'gainst the butt besieg'd,
Or routed target, and o'ercame by might.
The field all feather'd, wav'd with plumy pride,
Nor wanted crowds, rout, riot, dust, and din,
And boxers all in buff for standing fight;
Whiskeys, and bakers carts uppil'd with hosts
Of gapers, nor of lab'ring pickpockets
A multitude, with hooks and forceps arm'd,
To lay fobs waste, cut strings or pockets clear,
Or, where purse was, leave nought, or over-reach
With bridges, rivers proud, as with a yoke.
Mules after these, camels and dromedaries.
And waggons fraught with utensils of war.
Such forces met not, nor so wide a camp,
When Agrican with all his northern pow'rs
Besieg'd Albracca, as romances tell,
The city of Gallophrone, from whence to win
The fairest of her sex, Angelica,
His daughter, fought by many prowest knights,
Both Paynim, and the peers of Charlemagne."
With cunning, Cockney-sparks as with a noose.
Gigs after these, hackneys, and pleasure carts,
And barrows fraught with gingerbread and cakes.
Such forces met not, nor so wide a camp,
When tough Magnano, with his stout allies,
Fell on the batter'd Knight, as Butler tells,

In the city of Brentford, hoping thus to win
The smiles of Trulla, blowfiest of her sex,
His mistress, fought by many broadback'd blades,
Both gipseys and gigantic grenadiers.

WINTER.

FROM THE LOOKER-ON, No. XII.

STERN Winter, though thy rugged reign
Chills the pale bosom of the plain,
And in deep sighs thy hollow blast,
Tells me the happy hours are past
That saw meek spring her blossoms rear,
And lead along the infant year;
Thy thickening glooms, and leafless tree,
Have charms for Emma and for me.

And though the light-wing'd breeze no more,
Wafts the rich sweets of summer's store,
Though autumn's scene no more beguiles,
My cot is warm, and Emma smiles.
Then, Winter, come! thy storms and rain
Beat on this happy roof in vain.
The shivering blast, and leafless tree,
Have charms for Emma and for me.

Then what avail thy wind and storm,
That nature's withering face deform,
If fancy's brisk and sportive lay,
Awake to pleasure's willing sway;
If the quick jest, and lively song,
Bid the slow night move blithe along?
For then thy glooms, and leafless tree,
Have charms for Emma and for me.

Thus, when the bloom of youth is dead,
And fancy's frolic hours are fled,
Tranquil, and free from passion's rage,
I'll meet the hoary frost of age.

R 2

Then,

Then, Winter, come; these blessings bring;
 I sigh not for the gaudy spring:
 So shall thy glooms, and leafless tree,
 Have charms for Emma and for me,

THE MILITARY MENDICANT,

OR, BENEVOLENCE REPAID.

BY MR C. I. PITT.

—“I Wish thee success,” said a clergyman, putting something into an old soldier’s hand—
 “Adieu?”—“Heaven return it thee!” exclaimed the soldier, with a look that spoke more to the heart than all the expressions of gratitude that ever were uttered. His wife curtsied. “God bless you both!” said the good divine, and rode on. The veteran fixed his eyes on him in silence, till he turned out of sight. “What is it?” enquired the soldier’s wife. “A guinea!” replied the soldier, wrapping it up carefully in a paper, and putting it into a greasy vellum pocket-book, the repository of his humble treasures. It had been his companion in all adventures, from childhood—and a faithful one. He esteemed it as a friend; and, unlike modern friends, it kept every secret with which it was entrusted inviolate. It contained—the pride of his heart—a memorial, in his own hand-writing, of all the battles he had fought, the wounds he had received; up to that day on which the ruthless ball tore away the very arm which had so often wielded the instruments of vengeance against the enemies of his country from his scarred body. Here the heroic narrative was deficient; but the remaining stump vouched for him—how much more impressively! Through this misfortune he obtained his discharge; that, too, was preserved, a companion to his memorial, to which it was affixed, signed by all his officers, a testimony of his *honourable* conduct. It was the consciousness of having

ving merited this, that transfused a gleam of happiness over all his despondencies: over these faithful memoirs he frequently shed a tear, which sweetened the hour of distress, and bestowed a consolation only to be imbibed by minds attuned to the delicate harmony of Sensibility at the refined touch of Virtue.

Grant, Almighty Disposer of events! that *my* heart may ever be awake to the still voice of honour; that the season of calamity may not be rendered more irksome by the inquietudes of conscience!

"A guinea!" said the soldier. "A guinea! God bless him for it!" uttered his wife. "Amen!" rejoined the soldier. Would to Heaven that so hearty an *Amen* closed the prayers of the whole world!

"There are *some* good people left in the world," observed the wife. "Heaven forbid there should not!" answered the husband—and on they jogged, till an humble house of entertainment presented to them a welcome sight. They approached it joyfully; and turned in, to satisfy their moderate wants, and rest their wearied limbs.

The weather was cold; but they placed themselves, modestly, at a distance from the fire, though it was not quite taken up. A piper lad kindly offered his seat: the veteran thankfully declined it; but was drawing nearer, when the landlord entered, who muttered something about *vagrants* and *passes*!

The soldier heard, but noticed it not: he knew the power of money, and accompanied his enquiry for refreshment with a wish to have change for a guinea. The word *guinea* operated as a magic charm: a clean cloth was instantly spread; a steak put on the fire; and the landlord insisted that the chimney-corner should be resigned for his military guest, who begged no one might be disturbed for him. The landlord was positive; forced both him and his wife on to the bench; swore every one ought to have a proper respect for the *King's cloth*; drank both *that* and his *Majesty*, out of a brimmer which was just brought for the soldier; and assured the company, that he had once carried arms himself; but, having an opportunity to settle, he thought

it best to sleep in a whole skin, and so *bought* his discharge.

This was all just—for any thing the company knew to the contrary: certain it was, that he had been a private in a marching regiment; but, respecting the manner in which he left it, he had made a small mistake—perhaps, his memory was bad—perhaps, he wished to keep his own secret—or, perhaps, he had told his story so often, that he himself began to be persuaded of its verity. Reader, he was *drummed out*! “For what?” askedst thou. Peace, untoward spirit of Curiosity! seek not to bring to light the misdeeds of thy brother, which Time has kindly left in oblivion:—Alas! I am guiltier than thyself. I set thee an example. How frail is man! how vain his reasoning!

The two travellers began their little repast. The landlord joined them. The soldier smiled him a cheerful welcome. The mug was twice filled; and the table soon cleared. They all gathered close around the fire; and the soldier related the adventure of the clergyman and the *guinea*.

The landlord *dare said*, beside that guinea, the parson had not above another in the world. “Gemmen,” for they were all strangers, “it is the curate of our parish, and a more *worthier* soul never lived! He has a wife and four children; and has but fifty pounds a year to maintain them, though the rectorship is worth five times as much. But the old rector died yesterday; and so the curate came here to hire one of my horses—I keeps two, gemmen—to go to the Squire’s to beg for the living; and he has all the parish’s good words and prayers with him.”—“Heaven grant he may succeed!” emphatically interrupted the soldier. “So says I!” rejoined mine host; accompanying the hearty affirmation with as hearty a tug at the soldier’s ale—“But, nevertheless, gemmen, I fears as how he wont; for his honour the Squire, though they says something as how the estate i’n’t rightfully his—but I wouldn’t have it known I spoke of it—I scorns to meddle with other folk’s affairs—besides, he might take away my licence, and times are hard—but Mr Mar-
tin,

tin, a gentleman in the neighbourhood, knows all about it. And so, as I was a saying, gemmen, the Squire has often's the time been heard to say, that he would sell the *parfontation*; and I am sure Dr Kind can't buy it; for, as I said, he is but poor—and that was the reason I wouldn't take any thing of him for the lent of my horse—and he had the best too—though he does'n't buy two noggins of ale of me in a month. But then, to be sure, he is parson of the parish, and doesn't get drunk. Here's his health gemmen!" seizing a pot that stood next him, and calling his wife to replenish the soldier's, which was empty.

When the ale was drawn, the soldier produced his guinea for change. Boniface, and his rib, having both rummaged their pockets for the amount, found they were seven shillings deficient. "What the devil hast done with all thy silver?" cried Boniface. "Why, my dear," replied she, meekly, "didn't I give it to Dr Kind out of the half-guinea for the hire of the horse?" This rather confused our *disinterested* host: but, not being easily put out of countenance, and thinking silence best, he took no other notice of the circumstance, than to bid her go and get change; winking to her very significantly, at the same time, to withdraw. The company had sat for some time, enjoying themselves in silence, here and there interrupted by a trite observation, when the piper offered to play them a tune. A dance was accordingly proposed: but objected to, at first, by Boniface, who observed as how it spoiled good company. However, finding it necessary to conform to the humour of his customers, he determined to lose nothing by the temporary suspension from drinking; and, having emptied the only mug that had liquor in it, ordered his wife—who now returned with "She couldn't get change, though she had been at a dozen places!"—to fill all again, and stood up with the rest. The piper began; and at it they went, if not with skill, at least with glee.

How fragile is the tenure of joy! The piper had scarcely thrice repeated his strain, when in came the landlady, and informed her spouse, that Mr Martin was

was come for his horse, which they had lent the Doctor in the morning. She was followed by the gentleman. *Scorum* was again confused; and stammered out, that as how it had wanted shoeing, and so he had sent it to town. But Mr Martin, who had overheard all the wife had said, taxed the delinquent with his guilt. He now begged ten thousand pardons; and while the owner assured him, that had he lent it to any one else, he would never have excused him, the divine entered. The landlord swore for joy, and ran out to receive the horse; and the Doctor and Mr Martin shook hands, and were retiring into the parlour, when the former espied the objects of his benevolence; and, apologizing to his friend, requested their company also. Thinking it their duty not to refuse, they modestly obeyed; and, a chearful bowl being instantly filled, they all sat down to enjoy it.

The foldier was agitated concerning the success of his benefactor: it was not busy solicitude, but the anxiety of gratitude. The Doctor was silent on the subject; and the foldier, persuaded of his success by the uniform chearfulness of his manners, set his own heart at rest.

Distress generally excites *curiosity*—seldom any thing farther. The appearance of the veteran excited that of Martin: but he was a humane man; and it was a laudible motive that induced him to hint, in a delicate manner, a desire of being acquainted with his history. The foldier readily gratified him.

His name, he said, was Roach; his father bore arms. He was born at Carrickfergus, in Ireland; and, when but two years old, his father being ordered abroad, his mother took him with her to follow the fortunes of her husband. At fourteen, he lost his mother, and, at sixteen, his father. He fought by his side; saw him fall; and had the pleasure of revenging him on the man who slew him. His life had been literally a continual warfare—but he had been raised only to a halberd.

Mr Martin expressed surprize—merit is ever modest. “I deserved no more,” was the reply. He proceeded—

He

He had been thrice imprisoned in France, once in Spain, and once in Holland. "But I trusted in God!" said the hero. "And he delivered thee," returned the divine.—During an interval between the two last imprisonments he had suffered, for the second time since he was two years of age, he saw England. He then married; and his wife had been his constant companion in all his succeeding troubles. At fifty, he lost his arm in the lamentable war that separated England and America: at Bunker's Hill he received the fatal shot; and, with the united testimony of all his officers concerning his fidelity and bravery, was sent to finish his days in the mother country. He applied for the pension. Merit is not always successful: he was modest; and had not a friend at court. He applied in vain!

His wife had a relation in Wales, a creditable, though not a rich, farmer: to him they went, and lived with him, labouring for their maintenance, four years. He then died; and, being ignorant of any other relations, left them his all. They were industrious, they were frugal: but prosperity is not always the reward of industry, and the frugal are sometimes sparing in vain. The hand of Providence seemed against them; but the ways of Heaven are inscrutable! Their cattle died; their crops failed! Their all was nearly gone; when the honest pair called their creditors together, and surrendered to them the little that remained; and, taking an affectionate farewell of their neighbours, who all pitied, but were too poor materially to assist them, set off for London, to sue once more for the pension; fearing, at the same time, that they had deferred the application too long.

They had travelled four days cheerfully; when they lost the purse which held the pittance they had to support them on their journey! But they were resigned: they had begged through the fifth; and on the sixth, they were met by the charitable curate. Here the narrator repeated his thanks; and the clergyman insisted they were not due, having done nothing more than his duty.

Mr.

Mr Martin, apologizing, enquired of the soldier where his father fell? "At Dettingen!" Had he no relation living? None, that he knew of. He had once a brother, christened Leonard, after his father; who, when he went abroad, was left with an aunt at Carrickfergus, and was then five years old. He addressed to him an account of his father's fate; but did not himself see Ireland till six years afterwards. He then heard that his aunt was dead; but, from all the enquiries he could make, had never been able to learn what became of his brother, or whether he received the letter concerning his father. "He did!" interrupted Martin. The clergyman, the soldier, and his wife, all fixed their eyes on him. "Heavens! is he alive?" eagerly exclaimed the serjeant. "No!" deeply sighed Mr Martin. "He was my intimate friend. About six months after the receipt of your letter, he quitted Ireland; and, in the service of a foreign merchant, thrice travelled over the continent of Europe. His fidelity and zeal so attached him to his employer, who now settled in England, that he entertained him no longer as a servant, but made him his companion and confident; and, dying about eight years since, bequeathed him an estate in this county, amounting to eight hundred per annum, together with the presentation of the parish living."

Here the clergyman seemed rather discomposed. The soldier observed it. Mr Martin went on—

"About this time, I became acquainted with your brother. He imparted to me every circumstance of his life. I assisted him in perpetual enquiries after you, but in vain; and accidentally discovering a cousin of your aunt's, out of gratitude to her, at his death, about four years since, excepting a legacy of two hundred pounds a year to me, he made him his sole heir: with a proviso, that if ever you could be found, the whole estate was to be your own, on condition of your allowing him two hundred pounds per annum. Nothing, then, remains, Sir, but to make the requisite proofs before the proper persons, which we will do without delay. Indeed, the strong resemblance you bear

bear to your brother, is testimony enough for me; but there are others to be satisfied."

"Praised be Heaven!" exclaimed the good Doctor. The soldier's wife was transported—she wept for joy.

The soldier bore his good fortune with admirable serenity. "I should have received more pleasure from this news," said he, "had not my cousin forestalled me in the wish of my heart, and prevented me from expressing my gratitude to that generous gentleman, in a proper manner, by giving him the living."—"Give you the living, Dr Kind?" exclaimed Mr Martin. "He had bargained for it with Dr Double."—"He has not broken the contract, I can assure you," replied Dr Kind. "Is it not yours, then?" hastily cried the soldier. "But it shall—it shall be!" And he took several turns, or rather quick marches, across the room. His heart was full—a tear relieved him.

In a few weeks his register from Ireland, and every necessary voucher for his identity, were procured. He asserted his claim; every one was satisfied with its equity, except his cousin; he took possession; solicited Mr Martin, in vain, to accept a reward for his exertions; and, in presenting the rectory to the benevolent doctor, experienced the sublimest gratification of a noble heart, from the consciousness of having, by promoting the independence of Virtue, discharged the obligations of Gratitude.

THE CITIZEN.

The following Account of, and Extract from this celebrated Work, is copied from The Monthly Review.

WE learn, from the author's preliminary address to the people of England, that the profits arising from the sale of this publication, and of others which are to follow it, are to go to the fund for the relief of the widows and children of the British seamen and soldiers who, during the present war, may die or
be

be disabled in his Majesty's service. The same spirit of humanity that produced this work would shield it from the severity of criticism, if it stood in need of indulgence: but its intrinsic merit may well prevent it from shrinking from the judgment even of the most rigid critics. The author passes in review the different forms of government that have prevailed in the world, the monarchical, aristocratical, democratical, and mixed. He points out the advantages and disadvantages, the good and the bad tendencies, of each; and he concludes by giving a preference to that form which, uniting the greatest share of good, and excluding the greatest share of evil, bids fairest to connect liberty, property, and order, and to establish them on a durable basis. It is evident, from the scrupulous examination of the author's principles, that, in preferring a limited monarchy, and a legislature consisting of three estates, he is not influenced by any slavish veneration for kings or nobles, but by a sincere desire to secure the happiness of the governed, on the firm foundation of freedom and equal laws.

Speaking of the British constitution, the author shews that it was not the result of system, that its parts were not framed on theoretic observations, but that it was the work of time and experience; and, applying this remark to the subject of parliamentary reform, he labours to prove that we ought to proceed with great caution, and 'that changes ought not to be adventured upon, without a comprehensive discernment of the consequences, without a knowledge as well of the *remote tendency* as of the *immediate* design.' He illustrates his opinion by the following allusion to changes introduced into the British government, probably not foreseen, certainly not intended, by those who had the greatest share in the measures that led to them:

'When ELIZABETH, and her IMMEDIATE SUCCESSOR, applied themselves to the encouragement and regulation of TRADE by many wise laws, they knew not, that, together with wealth and industry, they were diffusing a *consciousness of strength and independen-*

cy, which would not long endure, under the forms of a mixed government, the dominion of arbitrary princes.

When it was debated whether the MUTINY ACT (the law by which the army is governed and maintained) should be *temporary* or *perpetual*, little else probably occurred to the advocates of an annual bill, than the expediency of retaining a control over the most dangerous prerogative of the crown—THE DIRECTION AND COMMAND OF A STANDING ARMY: whereas, in its effect, *this single reservation has altered the whole frame and quality of the British constitution.*—For since, in consequence of the military system which prevails in neighbouring and rival nations, as well as on account of the internal exigencies of government, a *standing army* has become *essential* to the safety and administration of the empire, it enables parliament, by *discontinuing this necessary provision*, so to enforce its resolutions upon any other subject, as to render the king's *dissent* to a law, which has received the approbation of both houses, too *dangerous an experiment* any longer to be advised.—A *contest* between the king and parliament cannot now be *persevered in*, without a dissolution of the government.—Lastly, when the constitution conferred upon the crown the nomination to all employments in the public service, the authors of this arrangement were led to it, by the obvious propriety of leaving to a master the choice of his servants; and by the manifest inconveniency of engaging the national council, upon every variety, in those personal contests which attend elections to places of honour and emoluments. Our ancestors did not observe that this disposition added an influence to the regal office, which, as the number and value of public employments increased, would supersede in a great measure the forms, and change the character of the ancient constitution.—They knew not what the experience and reflection of modern ages has discovered, that *patronage* universally is *power*; that he who possesses in a sufficient degree the means of gratifying the desires of mankind after wealth and distinction, by whatever checks and forms his authority may be limited or disguised, will direct the manage-

ment of public affairs.—Whatever be the mechanism of the political engine, he will guide the motion.

The author then proceeds to shew that the house of commons, even in its present incongruous state of representation, is well calculated to answer the ends of its institution, and to collect and express the sense of the nation. His observations on this head, if not unanswerable, are extremely plausible:

* By annexing the right of voting for members of the House of Commons to different qualifications in different places, each order and profession of men in the community become virtually represented; that is, men of all orders and professions, *statesmen, courtiers, country gentlemen, lawyers, merchants, manufacturers, soldiers, sailors*, interested in the prosperity, and experienced in the occupation of their respective professions, obtain seats in parliament.

* The elections, at the same time, are so connected with the influence of landed property as to afford a certainty that a considerable number of men of great estates will be returned to parliament; and are also so modified, that men the most eminent and successful in their respective professions, are the most likely, by their riches, or the weight of their stations, to prevail in these competitions.

* The number, fortune, and quality of the members; the variety of interests and characters amongst them; above all, the temporary duration of their power, and the change of men which every new election produces, are so many securities to the public, as well against the subjection of their judgments to any external dictation, as against the formation of a junto in their own body, sufficiently powerful to govern their decisions.

The representatives are so intermixed with the constituents, and the constituents with the rest of the people, that they cannot, without a partiality too flagrant to be endured, impose any burden upon the subject, in which they do not share themselves; nor scarcely can they adopt an advantageous regulation, in which their own interests will not participate of the advantage.

As

As we have often extracted from publications written in favour of parliamentary reform, it may be expected, from our impartiality, that we should do the same when reviewing works of an opposite tendency; so that both sides of the question being fairly laid before our readers, they may be the better able to form their judgment on a matter of such importance to the whole nation. For this reason, we shall now select a few passages, in which the author does ample justice to the cause that he has espoused. In pointing out the dangers which threaten the constitution on the part of the crown, and the barrier raised against them, he thus expresses himself:

'The dangers principally to be apprehended from regal government, relate to the two articles of TAXATION and PUNISHMENT.—In every form of government, from which the people are excluded, it is the interest of the governors to get as much, and of the governed to give as little, as they can: the power also of punishment, in the hands of an arbitrary prince, oftentimes becomes an engine of extortion, jealousy, and revenge.—*Wisely*, therefore, hath the BRITISH CONSTITUTION guarded the safety of the people, in these two points, by the most studious precaution.

'Upon that of *taxation*, every law, which, by the remotest construction, may be deemed to levy money upon the property of the subject, *must originate*, that is, must first be proposed and assented to, *in the House of Commons*: by which regulation, accompanying the weight which that assembly possesses in all its functions, the levying of taxes is almost exclusively reserved to the popular part of the constitution, who, it is presumed, *will not tax themselves*, nor their fellow subjects, without being first convinced of the necessity of the aids which they grant.

'The application also of the public supplies is watched with the same circumspection as the assessment.—Many taxes are annual; the produce of others is mortgaged, or appropriated to specific services; *the expenditure of all of them is accounted for in the House of Commons*; as computations of the charge or the purpose

pose for which they are wanted are previously submitted to the same tribunal.

‘ In the infliction of *punishment*, the power of the crown, and of the magistrate appointed by the crown, is confirmed by the most precise limitations: *the guilt of the offender must be pronounced by twelve men of his own order, indifferently chosen out of the county where the offence was committed: the punishment, or the limits to which the punishment may be extended, are ascertained and affixed to the crime, by laws which know not the person of the criminal.*

‘ And whereas, arbitrary or clandestine *confinement* is the injury most to be dreaded from the strong hand of the executive government, because it deprives the prisoner at once of protection and defence, and delivers him into the power, and to the malicious or interested designs of his enemies; *the constitution has provided against this danger with extreme solicitude.*—The ancient writ of habeas corpus, the habeas corpus act of Charles the Second, and the practice and determinations of our sovereign courts of justice founded upon these laws, afford a complete remedy for every conceivable case of *illegal imprisonment.* *

Treason

* Upon complaint in writing by, or on behalf of, any person in confinement, to any of the four courts of Westminster Hall, in term time, or to the Lord Chancellor, or one of the Judges, in the vacation; and upon a probable reason being suggested to question the legality of the detention, a writ is issued, to the person in whose custody the complainant is alleged to be, commanding him within a certain limited and short time to produce the body of the prisoner, and the authority under which he is detained.—Upon the return of the writ, strict and instantaneous obedience to which is enforced by very severe penalties, if no lawful cause of imprisonment appear, the court or judge, before whom the prisoner is brought, is authorized and bound to discharge him; even though he may have been committed by a secretary, or other high officer of state, by the privy council,

'Treason being that charge, under colour of which the destruction of an obnoxious individual is often fought; and government being at all times more immediately a party in the prosecution; the law, beside the general care with which it watches over the safety of the accused, in this case, sensible of the unequal contest in which the subject is engaged, has assisted his defence with extraordinary indulgencies.—By two statutes, enacted since the revolution, every person indicted for high treason shall have a copy of his indictment, a list of the witnesses to be produced, and of the jury impannelled, delivered to him ten days before the trial; he is also permitted to make his defence by counsel; privileges which are not allowed to the prisoner in a trial for any other crime: and what is of more importance to the party than all the rest, the testimony of two witnesses, at least, is required to convict a person of treason; whereas, one positive witness is sufficient in almost every other species of accusation.'

On the unequal state of the representation of the people in parliament, he makes the following observations:

'There is nothing, in the British constitution, so remarkable as the *irregularity of the POPULAR REPRESENTATION*.—The House of Commons consists of five hundred and forty-eight members, of whom two hundred are elected by seven thousand constituents: so that a majority of these seven thousand, without any reasonable title to superior weight or influence in the state,

S 3

may,

oil, or by the King in person: so that no subject of this realm can be held in confinement, by any power or under any pretence whatever, provided he can find means to convey his complaint to one of the four courts of Westminster Hall, or during their recess to any of the Judges of the same, unless all these several tribunals agree in determining his imprisonment to be legal.—He may make application to them, in succession; and if one out of the number be found, who thinks the prisoner entitled to his liberty, that one possesses authority to restore it to him.'

may, under certain circumstances, decide a question against the opinion of as many millions.—Or, to place the same object in another point of view; if my estate be situated in one county of the kingdom, I possess the ten thousandth part of a single representative; if in another, the thousandth; if in a particular district, I may be one in twenty who choose two representatives; if in a still more favoured spot, I may enjoy the right of appointing two myself.—If I have been born, or dwell, or have served an apprenticeship in one town, I am represented in the national assembly by two deputies, in the choice of whom I exercise an actual and sensible share of power; if accident has thrown my birth, or habitation, or service, into another town, I have no representative at all, nor more power or concern in the election of those who make the laws, by which I am governed, than if I was a subject of the Grand Signior—and this partiality subsists without any pretence whatever of merit or of propriety, to justify the preference of one place to another.—Or, thirdly, to describe the state of national representation as it exists in reality, it may be affirmed, I believe, with truth, that about one half of the house of commons obtain their seats in that Assembly by the election of the people, the other half by purchase, or by the nomination of single proprietors of great estates.

‘This is a flagrant *incongruity* in the constitution; but it is one of those *objections* which *strike most forcibly at first*.—The effect of all reasoning upon the subject will *diminish* the first impression: on which account it deserves the more attentive examination, that we may be assured, before we *adventure* upon a *reformation*, that the **MAGNITUDE OF THE EVIL JUSTIFIES THE DANGER OF THE EXPERIMENT.**

‘In the few remarks that follow, we would be understood, in the first place, to *decline all conference* with those who wish to *alter the form of government of these kingdoms*.—The reformers with whom we have to do, are they, who, while they *change* this part of the system, would *retain the rest*.—If any Englishman expect more happiness to his country under a republic, he

he may very *consistently* recommend a new modelling of elections to parliament; because, *if the king and the house of lords were laid aside*, the present disproportionate representation would produce nothing but a *confused and ill-digested oligarchy*.—In like manner we have a controversy with those writers who insist upon representation as a *natural right* * : we consider it so far only as a *right at all*, as it conduces to PUBLIC UTILITY; that is, *as it contributes to the establishment of good laws, or as it secures to the people the just administration of these laws*.—These effects depend upon the *disposition and abilities* of the *national counsellors*. Wherefore, *if men the most likely by their qualifications to know and to promote the public interest be actually returned to parliament, it signifies little who return them*. If the *properest persons* be elected, what matters it by whom they are elected?—*At least, no prudent statesman would subvert long established or even settled rules of representation, without a prospect of procuring wiser or better representatives*.

‘ This then being well observed, let us, before we seek to obtain any thing more, consider duly what we *already have*.—We have a house of commons composed of *five hundred and forty-eight members*, in which number are found the most CONSIDERABLE LANDHOLDERS and MERCHANTS of the kingdom; the HEADS of the ARMY, NAVY, and the LAW; the OCCUPIERS OF GREAT OFFICES IN THE STATE; together with MANY PRIVATE INDIVIDUALS, eminent by their knowledge, eloquence, or activity.—Now, if the country be not safe in such hands, in whose may it confide its interests?—If such a number of such men be liable to the influence of corrupt motives, what assembly of men will be

* ‘ If this right be natural, no doubt it must be equal, and the right, we may add, of one sex, as well as of the other.—Whereas every plan of representation we have heard of begins by excluding the votes of women: thus cutting off, at a single stroke, one half of the public from a right which is asserted to be inherent in all; a right too, as some represent it, not only universal, but unalienable and indefeasible.’

be *secure* from the *same danger*?—Does any *new scheme of representation* promise to collect together more wisdom, or to produce *firmer integrity*?

‘In this view of the subject, and attending not to ideas of *order* and *promotion* (of which many minds are much enamoured,) but to *effects alone*, we may discover *just excuses* for those parts of the present representation which appear to a *hasty observer* most *exceptionable and absurd*.’

We never, in any work on this subject, found the checks and balances of the British constitution more clearly expressed, nor more strongly marked, than in a few pages * of this treatise: but they are too long for an extract; especially as our transcripts are already of sufficient extent.

ACCOUNT OF THE FRENCH REVOLUTION AT GENEVA.

From the Analytical Review.

THIS pamphlet consists of three letters, addressed by a citizen of Geneva to a citizen of America. The first commences with a recapitulation of the long and severe struggles, which the author's countrymen have experienced, in order to obtain and defend that liberty, which wrought such miracles among them, and converted their little state into the most democratic and flourishing commonwealth in Europe.

After a series of dissensions, the constitutional party was at length obliged in 1792, to yield to the power of the count de Vergennes. The French Minister was still more eager to overturn democracy in Geneva, than to support it on the continent of America. Failing in his intrigues, he at length took possession of the city, by means of those very soldiers, who had fought for freedom in another hemisphere; drove the principal assertor of its rights into exile; and establish-
ed

* Viz. from p. 116, to p. 121.

ed a new government founded on foreign force, and in direct opposition to the wishes of the majority of the inhabitants.

‘Such a revolution as this, could measure its duration only by that of the minister, who had imposed it on the people. Accordingly, the count de Vergennes had scarcely expired, when the very magistrates, whose passions he thought to have gratified, were desirous of overturning that edifice, which he had been so eager to erect. In the midst of great, and indeed universal joy, our constitution was re-established on its original republican basis; its defenders were recalled, and restored; and by an agreement, almost unanimous, all the disputes between the people and the administrative body were definitively decided in favour of the former. This auspicious restoration of liberty, which commenced in 1789, and was consolidated in 1791, presents one of the most brilliant epochs of our history. The contending parties, now reconciled to each other, united in one common principle; commerce and manufactures once more flourished; and our academy, the nurse of all our prosperity, past and present, soared so high towards the region of arts and sciences, that the smallness of Geneva was forgotten, and she, in this point of view, became the rival of far greater states. Such were the fruits of our attention, that our population had doubled; the fortunes and mental attainments of individuals had augmented ten fold; and foreigners were eager to come among us, in order to admire the wonders achieved by liberty and education, in a little spot containing no more than 30,000 souls, but which has, however, produced in arts, letters, and the sciences, as great a number of distinguished men, as any of the kingdoms in the north of Europe.

Such is the very flattering description of Geneva, previous to the invasion of Savoy, when the *brissotine* party, having determined to surround France ‘with a girdle of republics governed on exactly the same principles as their own,’ conceived, as we are here told, the hope of rendering this city the capital of the territory,

tory, which they had determined to disavow from the dominions of the king of Sardinia. The Swiss cantons, however, anticipated their design, and threw a large body of auxiliaries into Geneva, which were afterwards withdrawn, on the express stipulation that General Montefquieu's army should retreat to a considerable distance.

Soon after this the aristocratic faction began to lose its credit with the people, and was forced not only to admit all the Genevese into the legislative body, but also to call a national convention. Two new parties were also formed in the city, called the *Marseillois* and the *Montagnards*, who are said to have been openly protected by Soulavie, the French resident, and whose object, we are here told, was 'to annihilate public worship, and to preach up the principles of the French *anarchists*.'

In addition to these, a third party now made its appearance, at the head of which was the advocate Bousquet, who had been sent on a public mission to Paris, where he became intimate with the leading Jacobins, and an adept in 'the theory of insurrection.' His plan is said to have been: 1. To bereave his colleagues in the government of the confidence of the populace, by accusing them of a secret connexion with the rich citizens, or at least of a base and mean partiality towards them; 2. To suspend the constituted authorities, as well as the assembly of the people itself, in order to invest his own partizans with unlimited power under the title of the *revolutionary government*; 3. To commence the intended operations with a general pillage, and to erect a tribunal, which should cement this new revolution with the blood shed in the name of liberty, so as that the breach should be irreparable, and that his associates should not be able to draw back from the career which he was then about to open to their view; 4. To make terror the order of the day, throughout every class of the community, on purpose to damp the courage of all, and to enable the few to give the law to the many; and, 5. To bring religious worship into disgrace.

The

The night of the 18th of July having been at length pitched upon by the insurgents, they accordingly appeared in arms, took possession of the cannon, disarmed and secured such of the citizens as were disaffected to their cause, and arrested two of the syndics. The 'constitutional government' having been suspended, and replaced *provisionally* by a revolutionary tribunal, of which Bousquet was proclaimed president, the trial of the prisoners immediately commenced. The following exhibits a list of their numbers, and also of the sentences pronounced upon them :

37. were condemned to suffer death, and to have their goods confiscated; 26 of them, on account of contumacy;—94 to perpetual exile and confiscation of property;—4 to exile of different periods;—264 to domestic detention of different periods;—10 to perpetual confinement in the *maison la force*;—7 to confinement of different periods;—71 were incapacitated from exercising public functions, or dismissed with censure;—and 21 were declared innocent; of these, two received an indemnification.

It is to be observed, however, that seven citizens only were put to death on this occasion, and that the majority of the new criminal tribunal were averse to this measure, having yielded, after a long contest, to the threats of the populace; four more suffered soon after. All mourning was at the same time prohibited during the space of a year, the interest of money was lowered, claims for house-rent were annulled, in order to relieve the poor from the demands of their landlords; domiciliary visits were instituted, and twelve ounces of plate only were left in the possession of any individual.

These changes were followed up by others of a political nature: the temples were converted into club rooms, the ceremonies of religious worship were curtailed, and marriage, the sacrament, and baptism were expressly authorized by means of the civil magistrate.

The execution of Robespierre, which has been productive of such wonderful events in France, occasioned the immediate disgrace of Soult, and was followed

ed by an amazing change within the walls of Geneva. A revolutionary tribunal was again erected, but not as formerly to punish the 'aristocrats,' for the 'agitators' were now destined to become the victims; but the members could only be prevailed upon to condemn four of the ringleaders to death.

We have thus far implicitly followed our author; it is however but fair to observe, that the present account seems to have been written by an emigrant, or at least a violent enemy to the new system; it is indeed utterly impossible to form a fair and impartial opinion respecting the revolution of Geneva, until we shall have perused the documents published by the victorious party. The Dutch, who, on the first news of this event, had suspended the payment of all demands in favour of the citizens of the republic, have thought proper to rescind their former decision.

CURIOUS ACCOUNT OF AN ARTIFICIAL NOSE.

A GENTLEMAN has transmitted from the East Indies, the following very curious, and, in Europe, we believe, unknown surgical operation, which has long been practised in India with success: namely, affixing a new nose on a man's face.

Cowasjee, a Mahratta of the cast of husbandmen, was a bullock-driver with the English army in the war of 1792, and was made a prisoner by Tippoo, who cut off his nose and one of his hands. In this state he joined the Bombay army near Seringapatam, and is now a pensioner of the Honourable East India Company. For above 12 months he remained without a nose, when he had a new one put on by a man of the brick-maker cast, near Poonab. This operation is not uncommon in India, and has been practised from time immemorial.

Two of the medical gentlemen, Mr Thomas Cruso and Mr James Trindlay, of the Bombay presidency, have seen it performed, as follows: A thin plate of

wax

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100

v
n
h
a
c
e
h
c
i
t
a
f
e
w
b
is
c
fo
m
c
T
d
p
d
h
p
T
fi
na
fe

T
A

wax is fitted to the stump of the nose, so as to make a nose of good appearance. It is then flattened, and laid on the forehead. A line is drawn round the wax, and the operator then dissects off as much skin as it covered, leaving undivided a small slip between the eyes. This slip preserves the circulation till an union has taken place between the new and old parts. The cicatrix of the stump of the nose is next pared off, and, immediately behind this raw part, an incision is made through the skin, which passes around both *alæ*, and goes along the upper lip. The skin is now brought down from the forehead, and, being twisted half round, its edge is inserted into this incision, so that a nose is formed with a double hold above, and with its *alæ* and *septum* below fixed in the incision. A little *Terra Japonica* is softened with water, and being spread on slips of cloth, five or six of these are placed over each other, to secure the joining. No other dressing but this cement is used for four days. It is then removed, and cloths dipped in ghee (a kind of butter) are applied. The connecting slips of skin are divided about the 25th day, when a little more dissection is necessary to improve the appearance of the new nose. For five or six days after the operation, the patient is made to lie on his back, and, on the tenth day, bits of soft cloth are put into the nostrils, to keep them sufficiently open. This operation is very generally successful. The artificial nose is secure, and looks nearly as well as the natural one; nor is the scar on the forehead very observable after a length of time.

A DESCRIPTION OF A PARISH POOR HOUSE.

CRABBE.

THEIRS is yon house that holds the parish poor,
Whose walls of mud scarce bear the broken door;
There, where the putrid vapours flagging play,
And the dull wheel hums dreadful thro' the day;

Vol. I.

T

There

There children dwell who know no parents care,
Parents, who know no childrens love, dwell there;
Heart-broken matrons on their joyless bed,
Forfaken wives, and mothers never wed;
Dejected widows with unheeded tears,
And crippled age with more than child-hood fears!
The lame, the blind, and, far the happiest they!
The moping idiot, and the madman gay.

Here too the sick their final doom receive,
Here brought, amid the scenes of grief, to grieve;
Where the loud groans from some sad chamber flow,
Mixt with the clamours of the crowd below;
Here forrowing, they each kindred sorrow scan,
And the cold charities of man to man.
Whose laws indeed for ruin'd age provide,
And strong compulsion plucks the scrap from pride;
But still that scrap is bought with many a sigh,
And pride embitters what it can't deny.

Say ye, oppress'd by some fantastic woes,
Some jarring nerve that baffles your repose;
Who press the downy couch, while slaves advance
With timid eye, to read the distant glance;
Who with sad prayers the weary doctor tease
To name the nameless ever new disease;
Who with mock-patience dire complaints endure,
Which real pain, and that alone can cure;
How would ye bear in real pain to lie,
Despis'd, neglected, left alone to die?
How would ye bear to draw your latest breath,
Where all that's wretched paves the way for death?

Such is that room which one rude beam divides,
And naked rafters form the sloping sides;
Where the vile bands that bind the thatch are seen,
And lath and mud is all that lie between;
Save one dull pane, that coarsely patch'd gives way
To the rude tempest, yet excludes the day:
Here, on a matted flock, with dust o'erspread,
The drooping wretch reclines his languid head;
For him no hand the cordial cup applies,
Nor wipes the tear that stagnates in his eyes;

No

No friend with soft discourse his pain beguile,
Nor promise hope till sickness wears a smile.

DESCRIPTION OF A COUNTRY APOTHECARY.

CRABBE.

BUT soon a loud and hasty summons calls,
Shakes the thin roof, and echoes round the walls:
Anon a figure enters, quaintly neat,
All pride and bus'ness, bustle and conceit;
With looks unalter'd by these scenes of woe,
With speed that, entering, speaks his haste to go;
He bids the gazing throng around him fly,
And carries fate and physic in his eye;
A potent quack, long vers'd in human ills,
Who first insults the victim whom he kills;
Whose murd'rous hand a drowsy bench protect,
And whose most tender mercy is neglect.

Paid by the parish for attendance here,
He wears contempt upon his sapient sneer;
In haste he seeks the bed where misery lies,
Impatience mark'd in his averted eyes;
And, some habitual queries hurried o'er,
Without reply he rushes on the door:
His drooping patient, long inur'd to pain,
And long unheeded, knows remonstrance vain;
He ceases now the feeble help to crave
Of man, and mutely hastens to the grave.

DESCRIPTION OF A COUNTRY CLERGYMAN VISIT-
ING THE SICK. CRABBE.

BUT ere his death some pious doubts arise,
Some simple fears which "bold bad" men despise;
Fain would he ask the parish priest to prove
His title certain to the joys above;

For this he sends the murmuring nurse, who calls
 The holy stranger to these dismal walls;
 And doth not he, the pious man, appear,
 He, "passing rich with forty pounds a year?"
 Ah! no, a shepherd of a different stock,
 And far unlike him, feeds this little flock;
 A joyal youth, who thinks his Sunday's task
 As much as God or man can fairly ask;
 The rest he gives to loves and labours light,
 To fields the morning, and to feasts the night;
 None better skill'd the noisy pack to guide,
 To urge their chace, to cheer them or to chide;
 Sure in his shot, his game he seldom mist,
 And seldom fail'd to win his game at whist;
 Then, while such honours bloom around his head,
 Shall he sit sadly by the sick man's bed,
 To raise the hope he feels not, or with zeal
 To combat fears that ev'n the pious feel?

ACCOUNT OF THE REVOLUTION IN RUSSIA;
 WHICH PLACED THE PRESENT EMPRESS ON THE
 THRONE.

(*From the Travels through Russia, just published.*)

THE danger, which threatened Catharine, was daily growing more imminent. Her friends, as well as those who formed Peter's court, were all persuaded that this princess was on the verge of losing her liberty. The house building at Schlusselfburg by the Emperor's orders, for a person of the first rank, was rising so rapidly, that it was supposed, it would be finished in the space of six weeks. Peter had gone in person to examine it, and no great penetration was necessary to discover, that it was designed for the Empress. In this critical moment those of this princess' party assembled at St Petersburg, to watch over her safety. Except the princess Daschkow and her particular friends, there was a very small number of the first nobility on the Empress' side. Her principal partisans were Prince Wolkonski,

Wolkonski, Count Panin, the Grand Duke's tutor, Count Razoumowski, Hetman of Ukraine, and the Counts Orloffs, Alexis and Gregory. In this assembly it was proposed to follow the plan of the Chancellor Bestucheff, which was to declare the Grand Duke, Emperor, and Catharine, Regent during his minority; and that is what would have been done in any state, where the order of succession is better regulated than in Russia. It was only a few days before the revolution, that the inconveniencies inseparable from a minority, the affection of the people for Catharine, and her ability, engaged her party to form the resolution of setting her upon the throne, and for carrying this design into execution it was decreed that they should wait the time of Peter's departure for Holstein.

Although only a few had engaged to execute this dangerous project, it could not be kept a secret from the Emperor's partisans, who earnestly besought him to have this matter investigated; but Peter reposing the most unbounded confidence in those whom he had appointed to watch the Empress, never could resolve on paying the least attention to these reports. He was even so fully convinced of their falsehood, that every insinuation of their existence put him in a passion. Even on the day of the revolution at two o'clock in the morning, an officer in whom Peter confided, arrived at Oranienbaum, and asked to speak with him on business of the greatest importance. Having got admission with some difficulty, he informed the Emperor of the different circumstances, that indicated a conspiracy ready to break forth. But this prince, always blinded by prejudice, far from paying any attention to this advice, ordered the officer to be put immediately under arrest, for having dared to interrupt his sleep, at so early an hour. It was at this very moment that preparations were making for dethroning him; for a circumstance, which was no way connected with the plan of conduct adopted by the Emperor, had obliged his enemies to hasten the moment of executing their designs.

A lieutenant of the Guards in the Empress' faction, had just been arrested. His friends were alarmed at this incident, and concluded that the Emperor had discovered their plot. Though they were not long in learning that this officer had been arrested only for some irregularity in the service, yet the consternation spread among them, was so great, that they thought it safest not to delay the execution of their enterprise.

The Empress, who had remained at Petershoff, understanding that the decisive moment was rapidly advancing, when she was to be placed either on the throne, or in a cloister, became a prey to the most excruciating reflexions. For some moments she even appeared to want the resolution so necessary at a crisis, of which instant decision or ruin is the consequence. She hesitated whether to give her consent to the measures, which had been so recently adopted; but her party being convinced that the least delay might prove fatal to them, sent an empty coach from St Petersburg to Petershoff on the evening of the 27th of June 1762. This was the signal agreed on to inform her of the necessity of repairing to the capital. Catharine, who, during the interval, had recovered her courage and usual strength of mind, went out of her room at three o'clock of the morning, and alone crossed the garden, as far as the spot where the coach was waiting for her. In the coachman she recognized Count Alexis Orloff, who only spoke two words to her, *Courage and Dispatch*, and set off like lightening. It had been settled that Count Panin should be appointed to watch over the person of the Grand Duke, that Gregory Orloff should remain in the capital to gain over some officers and soldiers in the Guards, and that Count Razoumowski should hold his regiment in readiness to receive the Empress. In consequence of these arrangements, Catharine, on her arrival at St Petersburg, went directly to the quarters of the Guards Ismailowski; and it was so early, that Count Razoumowski, their lieutenant-colonel, had not yet arrived; a circumstance, which might have alarmed Catharine, if she had not been possessed of as much courage as presence.

fence of mind. Without being disconcerted, she called to the serjeant who was devoted to her, because she had been god-mother to one of his children, and commanded him to go in quest of Razoumowski. During this interval, and to profit by the moments, which were precious, she assembled around her, the officers and soldiers, who immediately came running, some dressed, others half naked. She confirms the courage of those who were ashamed of appearing before her in this state, by praising their prompt obedience of orders. Then addressing the whole regiment, she described to them, in an energetic manner, the improper conduct of the Emperor, his public contempt for the Russians, his aversion for their customs, and his attachment to foreigners. She enumerated the dangers, to which her person, as well as her son, and the principal nobility, had been exposed. She expatiated on that, which threatened their religion and government, and exhorted all, who wished to save their country, and her son, to join her. This harangue, every now and then interrupted by sighs and sobs, was short, but affecting, and the graces of the august personage, who delivered it, lending it new force, she made an instantaneous impression upon the greatest part of the soldiers, who answered her by loud acclamations. Some officers appeared to hesitate, but the arrival of Razoumowski dispelled their fears, and all the regiment promised to her, to make a sacrifice of every thing for the support of her own, and her young son's cause. Then Catharine repaired to St Mary's Church at Kasan, and on the road was joined by some detachments of guards, and several of the principal nobility. Service was performed by the archbishop of Novogorod, before whom the Empress took the usual oath of preserving inviolate the privileges and religion of the Russians. Immediately the people flocked to her, and in their turn took the oath of allegiance to her Majesty. When this ceremony was concluded, Catharine went to the Senate, the members of which acknowledged her for their Empress and only sovereign. A report had been spread, that Peter, the evening before, had been

been

been killed by a fall from his horse, and this had been not a little useful to the success of the revolution. The Empress' retinue increased every moment. Two regiments of Guards, who had scarcely left St Petersburg to join the army in Pomeriana, were instantly recalled; and as they were very much irritated against the Emperor for obliging them to leave the capital, they without hesitation ranged themselves under the standard of the Empress.

Such was the hatred that Peter III. had brought on himself, that so soon as intelligence was received of his deposition, and Catharine's elevation to the throne, the manifesto which she published in justification of her conduct, was read with universal joy.

All the Emperor's partisans were arrested, and among others Prince George of Holstein, who had come to St Petersburg on the 26th inst. under pretence of the preparations necessary for the Emperor's departure, but in fact to watch the movements of the opposite party. It was he who had put the officer of the Guards under arrest, and thus spread the alarm among the Empress' adherents, and, contrary to his intention, hastened the revolution, which dethroned his nephew. Catharine met with opposition in no quarter, and though the streets of St Petersburg were filled with soldiers, who in these terrible convulsions, usually give a loose to every sort of excess with impunity, the greatest order and strictest discipline were always maintained, and no person received the least insult.

At six o'clock in the evening, the Empress mounted on a beautiful horse, in a man's dress, the uniform of the Guards, a branch of oak on her head, and a drawn sword in her hand, repaired to Petershoff, accompanied by the Princesses Daschkow, Razoumowski, Orloff, her principal partisans, and followed by ten thousand of the troops. Scarcely was she gone four weeks from the capital, when Prince Gallitzin, vice-chancellor, met her with a letter from the Emperor, but he was prevailed on to join the Empress' suite, and took the oath of allegiance at Crasnoe-Kapak, a small village only twelve miles from St Petersburg. Count

Woronzoff,

Woronzoff, prime minister, also presented himself before the Empress. *I come, said he, in name of the Emperor, my master, to know what your intentions are.* Some person observed to him, that Catharine had taken possession of the throne, and that he was addressing himself to his sovereign. He offered to take the oath of allegiance, but having generously refused to abandon his master, they took his sword from him, and sent him prisoner to St Petersburg.

At Crasnoe-Kapak there was a miserable hovel, into which the Empress went, and continued there some time employing herself with burning a great number of papers. She there appeared, it is said, overwhelmed with grief, and shed a flood of tears, yet she slept some hours upon a bed, which her attendants had formed with their pelisses. At break of day, having recovered her courage, and a serene countenance, she again mounted her horse, and went to the monastery of St Sergius, where she halted a second time. At eight o'clock, A. M. General Hmailoff delivered to her a message from the Emperor, whose situation was become more and more critical. But before we proceed farther, let us see in what manner this prince occupied himself.

While the revolution was coming to maturity at St Petersburg, he had remained at Oranienbaum in an unaccountable security. Even the night preceding the day so fatal to him, he had spent in company with some of his favourites in excess and riot, and had retired at a very late hour almost intoxicated. In the morning, after having visited the caserns, he had set out, dressed in his uniform of the Russian fashion, to go to Petershoff, where he had agreed with the Empress to give a pompous anniversary entertainment in honour of his birth day. It is affirmed, that he intended to have Catharine arrested in the midst of this entertainment. He had not gone half the road, when a gentleman, devoted to his interest, who had made his escape from St Petersburg, asked to speak with him in private. Peter said to him in a bantering way; *What have you so urgent? I see none but persons, who have*
matters

matters of importance to communicate to me. When you return to Petershoff, you will have time enough to speak to me. But the gentleman earnestly repeating his solicitations, the Emperor at last alighted from his coach and learned what had passed at St Petersburg. His prejudices and obstinacy were still so great, that he doubted of the reality of this news, and till he got a most minute detail of all the circumstances, he did not seem to awake from the lethargy, into which his immoderate security had thrown him. At last he gave way to indignation and terror. He was at first damped and confounded, but recovering from this fit of despair, he sent an aid-de-camp to Oranienbaum with orders to the garrison to march immediately to Petershoff. When he arrived at the palace he found the Empress had left it, but could learn no more. Marshal Munich advised him to put himself at the head of his Holstein troops, and to march immediately for St Petersburg. *I will go before you,* said the brave warrior to him, *and nobody shall reach your Majesty, till he has gone over my body.* If this advice had been followed, success would have been as infallible as glorious; for although the Holstein troops scarcely amounted to a thousand men, they were firmly attached to their Sovereign, and Munich commanded them, which doubled their number. Besides Peter had still some friends in St Petersburg, and the guards, who were possessed of no resolution, would have been brought over by his presence, to rank under his own colours. But Peter was defective in courage at the very moment, when courage was to decide the fate of the contending parties.

The perplexity, in which he was, received considerable addition from the behaviour of those, who had accompanied him from Oranienbaum, or met him at Petershoff. Nothing was to be heard, but the lamentations of women, who surrounded him, venting the bitterest sorrow at the apprehensions of their approaching fate. All were crying, all wished to give advice, and several of the Empress' partisans, who were present, were wilfully augmenting the confusion.

Every

Every moment added to the Prince's danger and despair. He had successive intelligence, that the Empress had received the oath of allegiance from a great number of people of all ranks, that she had got possession of the capital, and was advancing at the head of ten thousand men. Then discouraged by news so afflicting, he dispatched courier after courier to propose an accommodation, but none returned with an answer. In this extremity he resolved to take refuge in Cronstadt; a course he ought to have pursued more early, and it would have undoubtedly and effectually balked his wife's attempts. Munich, who was sensible of the importance of this step, had advised him to it, on the first rumour of the revolution. He discovered his mistake, and so soon as he arrived at Peterhoff, he dispatched General Lievers, and Prince Baratsinski to take possession of this place, with orders to examine its state. General Lievers with some difficulty found admission into Cronstadt, and Prince Baratsinski returned to Peterhoff, to assure the Czar, that no intelligence of the revolution had as yet reached that place; that the General was making every preparation for receiving his Majesty, who would there find a safe asylum, which the Empress' troops could not enter, and whence he could, if imperious necessity required, go by sea to his Holstein dominions; but that the greatest diligence was necessary to prevent anticipation. On this report, the Emperor ordered the Holstein troops, who were already on their march to Peterhoff to return to Oranienbaum; but by an incomprehensible fatality, their march was delayed till midnight. When he presented himself at the harbour, the sentinels refused entrance to the Yacht, in which he was, under pretence, that it was too late. His astonishment was inexpressible. It was vastly augmented when his name was sent in, and answer was returned, that his name was an additional reason for refusing him admittance into the harbour; and as he insisted, the watchmen threatened to fire the guns upon his Yacht, if he did not immediately depart.

The

The following was the cause of this reception, so very different from what he had expected. General Lievers on his arrival at Cronstadt had taken the command of the fort, but perceiving that the garrison had no knowledge of the revolution, he did not wish to give the alarm by spreading the news, and as he was every moment expecting to see the Emperor, he had thought it most proper to wait for his arrival to secure the attachment of the garrison, and give orders hostile to the Empress' party. In the mean time Admiral Talyfin arrived at Cronstadt. He had been dispatched thither by the Empress, who in the confusion and disorder of the first movements, had forgotten to secure this important fortress. He was received without hesitation, and considering the state of affairs, he thought it proper to arrest General Lievers without loss of time. He was quickly obeyed, for sailors more willingly execute the orders of an Admiral, than of a General. After having secured the person of the latter, he informed the garrison of the revolution, which had taken place at St Petersburg. He told them, that the Emperor was deposed, that the army and the senate had declared for Catharine, that all opposition was useless, nay dangerous. These arguments accompanied by an abundant distribution of brandy and roubles, among those, who required more than brandy, produced the desired effect. Catharine was proclaimed sole Empress, and Talyfin without opposition saw himself master of a fortified place, the possession of which, would have rendered the success of the revolution at least doubtful if not prevented it.

The heart of Peter III. was wounded with sorrow when he saw himself driven from the harbour of Cronstadt. The only resource left to him in this woeful conjuncture, was to sail immediately and seek an asylum in Sweden, whence he could easily join his army in Pomeriana, or pass over into his Holstein Dominions. But it was the fate of this monarch to be incapable of taking any decisive step.—He always flattered himself that some reconciliation might be effected between him and the Empress; and this notion joined to the tears and

and importunity of the women who were on board his yacht, determined him to return to Oranienbaum, where he arrived at four o'clock in the morning. We have noticed that when he set out on the preceding day, he wore the Prussian uniform. On his return he was dressed in the Russian uniform, which he ought never to have quitted. Then he felt how much he had erred in hurting the conceit and prejudices of his subjects. These little circumstances merit attention, because they are often the cause of great events, and serve to characterize the principal actors of the Drama.

At Oranienbaum, when left to himself, filled with disorder and fear, he shut himself up in his apartments, and forbade any person to come near him. At ten o'clock he appeared again with a calmer look, and a greater ease of mind. His Holstein guards no sooner fixed their eyes again on their master, than they ran in crouds to rally round him. Then a most affecting scene took place. Some endeavoured to kiss his hand, others raised themselves up to see him, some fell on their knees, or prostrated themselves before him; all shed tears of affection, and conjured him with assurances of the firmest attachment to lead them against the army of the Empress, promising not to abandon him, whatever should happen, and to sacrifice their lives for the defence of his. These affectionate expressions of zeal and fidelity inflamed him so, that he appeared for a moment animated with their spirit, and cried *To Arms*; But this start was, if we may use the expression, only the last sigh of the small share of courage, with which his heart was warmed. The reflexion that resistance would be useless, and his own irresolution, again induced him to think of submission. In this crisis there was need of a firm soul, and Peter had it not. He was therefore ruined beyond recovery. This happened to a prince in our own times, who was brought into a similar situation, whence magnanimity alone could extricate him, but this he possessed not. The consequences are too well known.

We have left Catharine in the monastery of St Sergius, where General Ismailoff had delivered her a mes-

age from her husband. The weak and dastardly Czar offered to resign the crown into her hands, on condition that she would allow him to retire into Holstein with the Countess of Woronzoff, and Goudowitch, who was attached to him. But Catharine's interest on this occasion being to secure the Czar's person without effusion of blood, endeavoured to amuse the prince, in order to prevent him from any desperate step. She knew well that he might put himself at the head of his Holstein troops, and defend his life to the last extremity. He might also escape, and plunge the empire into all the horrors of a civil war. The ability, with which she conducted an undertaking as difficult as dangerous, demonstrated that she had also the address necessary to ensure its success.

With much calmness and indifference she represented to Ismailoff, how foolish it would be to oppose her, since she was put in full possession of sovereign authority by the consent of the established bodies, and different classes of the state. She showed him the troops encamped around her, and added that the efforts of Peter would serve no purpose, but to draw upon himself and his party, the vengeance of an irritated army. She therefore proposed, that Peter should of his own accord retire to Peterhoff, where the terms of his abdication would be settled, and she effectually convinced Ismailoff, that nothing but submission was left him. Seduced by the insinuating eloquence, and engaging manners of this princess, and above all by the hope of her protection, Ismailoff took upon him to persuade his master to prevent the effusion of blood, by giving way to circumstances.

On his return to Oranienbaum, he found the Emperor with Munich, the Countess of Woronzoff, Goudowitch, and some courtiers, who were waiting for him with the greatest anxiety. The Emperor and he went into another room, and the result of their conference was; that Peter III. the Countess, Goudowitch, and Ismailoff got into the same coach, which had brought the latter back, and went to Peterhoff without attendants or guards. They arrived there at half

an

an hour after noon, and the Emperor was immediately separated from those, who had accompanied him. The Empress declined seeing him, but she sent Count Panin, who was received by himself. The public is ignorant, and doubtless will be for ever ignorant of what passed in this conference, between this nobleman and his dethroned Emperor; but the weakness and pusillanimity of the latter cannot be expressed in a more striking manner, than he himself exhibited them in the act of his abdication, by which the interview terminated.

He was carried to Robscha the same day, where he was made a prisoner. This is a small imperial palace, about twenty wersts from Petershoff. The Empress too returned the same day to St Petersburg, and entered the capital amidst the acclamations and applauses of the people. She rode on horseback. The streets were filled with a prodigious multitude, who crowded about her on her way, and kissed her hand, which she held out to every person that approached. A great number of priests had assembled around the avenues of the palace. When she came to the place where they were, she stopped to kiss the most dignified among them on the cheek; while they kissed her hand; a manner of salutation, which, as we have observed, is employed in Russia, to express the highest degree of respect.

As soon as men's minds, which are always agitated at the beginning of a revolution, had recovered a little calmness, and as soon as priests, who thought they had got vengeance enough, ceased to intrigue, and rear their heads, a great number was seen to repent of having abandoned their sovereign. The populace, always ready to pass from one extreme to another, took pity on this unhappy monarch. He was no more an inconsiderate master, a bad governor, an undervaluer of the customs the most acceptable to the nation. He was an unfortunate prince, who, in spite of his violence and incapacity, had qualities proper to make himself be beloved by the people, and in reality had endeared himself to all around him.

While the Empress was on her way to Petershoff with her army, several soldiers had given strong proofs of discontent; and it has been since known, that if, at the first news of the revolution, Peter III. had appeared in person, a part of the troops would have come over to his side. His friends had perceived this discontent, and secretly fomented it. But these murmurs caused only a very slight fermentation, and the accidental death of Peter restored peace to the Empire, and delivered it from the horrors of a civil war, which were threatening it. On the seventh day of his confinement at Robscha, this prince died on the 6th of July, old style, and in the thirty-fourth year of his age. His body was transported to St Alexander Newski, and exposed on a state bed, where, according to the custom of the Russians, people of all ranks were admitted to kiss his hand. It was afterwards interred in the church of this monastery, without monument or inscription to recall his name to the remembrance of posterity, who now scarcely recollect him. Such is the fate of these insignificant characters, whom their birth raises to thrones, from which their incapacity hurls them, if, under their reign, the weakest exertion is made to shake off the yoke.

Peter's death was followed by none of those tragical events, with which revolutions had till then been stained. Nobody was even sent into Siberia; there was neither public nor private execution. The Empress pardoned even her personal enemies. Marshal Munich, who had given, as we have seen, the best advice to the Emperor, and had offered to defend him at the hazard of his own life, was not regarded with an evil eye. On the contrary, the Empress was charmed with the attachment, which this foreigner had shown for him, who had brought him back from Siberia; and when she spoke to him of it, Munich replied; *It is true, Madam, that I offered to cover him with my body; but after twenty years captivity, I owed to him my liberty, and could I do less? Was not I bound by the strongest ties of duty and gratitude to devote myself to his service? Now your Majesty is my sovereign, and you shall*

shall find in me the same fidelity. The Empress, struck with this bold answer, showed no less greatness of soul on her side. She reposed in him the most unbounded confidence, which was well justified by the Marshal's behaviour. Whenever a new insurrection was no more dreaded, Count Woronzoff, who had been arrested, was set at liberty, and he was afterwards employed by administration. As for the Countess, she experienced neither jealousy nor resentment from Catharine. Her person was respected, and she was permitted to enjoy, without any restriction, all that she had received from Peter's liberality. Catharine, guided by a sentiment of magnanimity peculiar to her character, forgot the arrogance of this favourite, and the uneasiness she had brought upon her. But what completed this greatness of soul was, she also forgot the plot hatched by this ambitious woman, to strip her of the Imperial dignity, that she might invest herself with it. She was allowed to marry a private subject, and she was still vegetating at St Petersburg during our residence there. Goudowitch, who had been the Emperor's counsellor and favourite, and had given particular offence to the Empress, received permission to retire into his own country, and the Empress had the greatness of mind to forget the offence of the father, for the good of the son. Young Goudowitch was recalled into Russia, where he is now a Lieutenant General, Governor of the province of Rajazan, and a Knight of the Order of St Alexander Newski. The Holstein Guards, who had offered to the Emperor to march against Catharine, and even pressed him to give them orders to this effect; they received not the least mark of resentment. Such, as chose, were incorporated with other regiments, and the rest were left at full liberty to withdraw from Russia. Prince George of Holstein, uncle to the Emperor, who was privy to the prince's design of confining the Empress, was put under arrest, in his own palace, during the revolution; but as soon as it was terminated, she raised him to the rank of Field Marshal, and named him Governor of Holstein, during the Grand Duke's minority.

The Empress was thirty four years of age, when she ascended the throne, and the success of the revolution was not less indebted to her courage and ability, than to the zeal of her party, and the favour of the people, who saw their interest in the cause, which she maintained.

We shall conclude this narrative with an anecdote, which was told us at St Petersburg, and is very descriptive of courtiers. Some years after the revolution, Prince Potemkin, who has been always in the greatest favour with Catharine II. went one day to the palace, to pay his court to this princess. In the middle of the stair-case he met Prince Galitzin, who had been Peter's intimate friend, and that he might not appear out of countenance, he first addressed him—*What news at court, you who come from it?*—None, Galitzin answered coldly, none, except that you are going up, and I am going down.

THE CLOSET SCENE,

FROM THE POOR SOLDIER:

With a beautiful Engraving, by Chesham, from a Drawing of Mr Corbould.

Enter NORAH.

NORAH.

IS it you, my dearest Pat!

PAT. Sweet Norah, you was ever dear to me!

NOR. If I was ever dear to you, how could you leave me then?—but judge of me by these tears!

PAT. My charming girl! what tears are these?

NOR. They are tears of joy at your return!

BAG. (*Peeping*) Vat vil become of poor Bagatelle?

PAT. I think I hear a noise.

NOR. If it shou'd be my uncle, what will become of me; for he's more averse than ever to our union.

PAT. I'll slip into this closet.

[*Goes into a closet, and pulls Bagatelle out.*

BAG.



Par. Are these your sighs for my absence? ACT I



BAG. How do you do, Sir!—Me hope you be very well.

PAT. (*To Nor.*) Are these your sighs for my absence? your tears of joy at my return? to be locked up with a rascally hairdresser!

BAG. Rascal hairdresser! vat you mean? I am French gentlemen:—You shall give me satisfaction; you shall meet me.

PAT. What, with your curling-irons!—away with you or I'll beat you while I can hold a splinter of shelela.

BAG. Shelela, what you call shelela?

PAT. Begone! or do you chuse to walk out of the window?

BAG. Sir, to oblige you, I cou'd walk out of de window; but I had much rather go down stairs. [*Exit.*]

PAT. Ah! my dear Norah! cou'd I think you wou'd deceive me!

NOR. And can you think me false?

PAT. Can I think otherwise!—But you have given me back my heart?

THAT PHILOSOPHY WHICH STOPS AT SECONDARY
CAUSES, REPROVED. COWPER.

HAPPY the man who sees a God employ'd
In all the good and ill that chequer life!
Resolving all events, with their effects
And manifold results, into the will
And arbitration wise of the Supreme.
Did not his eye rule all things, and intend
The least of our concerns (since from the least
The greatest oft originate) could chance
Find place in his dominion, or dispose
One lawless particle to thwart his plan,
Then God might be surpris'd, and unforeseen
Contingence might alarm him, and disturb
The smooth and equal course of his affairs.
This truth, philosophy, though eagle-eyed

In nature's tendencies, oft overlooks,
 And having found his instrument, forgets
 Or disregards, or, more presumptuous still,
 Denies the pow'r that wields it. God proclaims
 His hot displeasure against foolish men
 That live an atheist life; involves the heav'n
 In tempests; quits his grasp upon the winds,
 And gives them all their fury; bids a plague
 Kindle a fiery bile upon the skin,
 And putrify the breath of blooming health.
 He calls for famine, and the meagre fiend
 Blows mildew from between his shrivell'd lips,
 And taints the golden ear: he springs his mines,
 And desolates a nation at a blast.
 Forth steps the spruce philosopher and tells
 Of homogeneal and discordant springs
 And principles; of causes, how they work
 By necessary laws their sure effects,
 Of action and re-action. He has found
 The source of the disease that Nature feels,
 And bids the world take heart and banish fear.
 'Thou fool! will thy discovery of the cause
 Suspend th' effect or heal it? Has not God
 Still wrought by means since first he made the world?
 And did not he of old employ his means
 To drown it? What is his creation less
 Than a capacious reservoir of means
 Form'd for his use, and ready at his will?
 Go, dress thine eyes with eye-salve, ask of him;
 Or ask of whomsoever he has taught,
 And learn, tho' late, the genuine cause of all.

THE PETIT-MAITRE CLERGYMAN. COWPER.

I VENERATE the man, whose heart is warm,
 Whose hands are pure, whose doctrine and whose life
 Coincident, exhibit lucid proof
 That he is honest in the sacred cause.
 To such I render more than mere respect,

Whose





*Care, What that little ill looking
fellow ever the Sotter.*

Whose actions say that they respect themselves.
 But loose in morals, and in manners vain,
 In conversation frivolous, in dress
 Extreme, at once rapacious and profuse;
 Frequent in park, with lady at his side,
 Ambling and prattling scandal as he goes,
 But rare at home, and never at his books
 Or with his pen, save when he scrawls a card;
 Constant at routs, familiar with a round
 Of ladyships, a stranger to the poor;
 Ambitious of preferment for its gold,
 And well prepar'd by ignorance and sloth,
 By infidelity and love o' th' world,
 To make God's work a sinecure: a slave
 To his own pleasures and his patron's pride—
 From such apostles, oh, ye mitred heads,
 Preserve the church! and lay not careless hands
 On sculls that cannot teach, and will not learn.

AUCTION SCENE,

FROM THE SCHOOL FOR SCANDAL:

*With a beautiful Engraving, by Chesham, from a
Drawing by Mr Corbould.*

Enter CHARLES, SIR OLIVER, CARELESS, and MOSES.

CHARLES.

WALK in, gentlemen, walk in; here they are—
the family of the Surfaces up to the conquest.

SIR OLIV. And, in my opinion, a goodly collection.

CHAR. Aye, there they are, done in the true spirit
of portrait-painting, and not like your modern Ra-
phaels, who will make your portrait a picture indepen-
dent of yourself;—no, the great merit of these is, the
inveterate likeness they bear to the originals. All stiff
and awkward as they were, and like nothing in human
nature besides.

SIR

SIR OLIV. Oh, we shall never see such figures of men again.

CHAR. I hope not.—You see, Mr Premium, what a domestic man I am; here I sit of an evening surrounded by my ancestors—But come let us proceed to business.—To your pulpit, Mr Auctioneer.—Oh, here's a great chair of my father's that seems fit for nothing else.

CARE. The very thing—but what shall I do for a hammer, Charles? An auctioneer is nothing without a hammer.

CHAR. A 'hammer! (*looking round*) Let's see, what have we here—Sir Richard heir to Robert—a genealogy in full, egad—Here, Careless, you shall have no common bit of mahogany; here's the family tree, and now you may knock down my ancestors with their own pedigree.

SIR OLIV. What an unnatural rogue he is!—An *ex post facto* parricide. [*Afide.*]

CARE. 'Gad, Charles, this is lucky; it will not only serve for a hammer but a catalogue into the bargain.

CHAR. True—Come, here's my great uncle Sir Richard Ravelin, a marvellous good general in his day.—He served in all the Duke of Marlborough's wars, and got that cut over his eye at the battle of Malplaquet—He is not cut out of feather like our modern clipt captains, but enveloped in wig and regimentals, as a general should be.—What say you, Mr Premium?

Mos. Mr Premium would have you speak.

CHAR. Why, you shall have him for ten pounds, and I'm sure that's cheap for a staff-officer.

SIR OLIV. Heaven deliver me! his great uncle Sir Richard going for ten pounds.—(*Afide*)—Well, sir, I take him at that price.

CHAR. Careless, knock down my uncle Richard.

CARE. Going, going—a going—gone.

CHAR. This is a maiden sister of his, my great aunt Deborah, done by Kneller, thought to be in his best manner, and esteemed a very formidable likeness. There she sits, a shepherdes feeding her flock.—You shall

shall have her for five pounds ten. I'm sure the sheep are worth the money.

SIR OLIV. Ah, poor aunt Deborah! a woman that set such value on herself, going for five pounds ten—(*Aside*)—Well, sir, she's mine.

CHAR. Knock down my aunt Deborah, Careless.

CARE. Gone.

CHAR. Here are two cousins of theirs—Moses, these pictures were done when beaux wore periwigs, and ladies their own hair.

SIR OLIV. Yes truly—Head dresses seem to have been somewhat lower in those days.

CHAR. Here's a grandfather of my mother's, a judge well known on the western circuit. What will you give for him?

MOS. Four guineas.

CHAR. Four guineas! why you don't bid the price of his wig. Premium, you have more respect for the woofsack; do let me knock him down at fifteen.

SIR OLIV. By all means.

CARE. Gone.

CHAR. Here are two brothers, William and Walter Blunt, Esqrs. both members of parliament, and noted speakers; and what's very extraordinary, I believe this is the first time that either of them was ever bought or sold.

SIR OLIV. That's very extraordinary indeed! I'll take them at your own price, for the honour of parliament.

CHAR. Well said, Premium.

CARE. I'll knock them down at forty pounds—Going—going—gone.

CHAR. Here's a jolly, portly fellow, I don't know what relation he is to the family; but he was formerly mayor of Norwich, let's knock him down at eight pounds.

SIR OLIV. No, I think six is enough for a mayor.

CHAR. Come, come, make it guineas, and I'll throw you the two aldermen into the bargain.

SIR OLIV. They are mine.

CHAR.

CHAR. Careless, knock down the mayor and aldermen.

CARE. Gone.

CHAR. But hang it, we shall be all day at this rate; come, come, give me three hundred pounds, and take all the rest on that side the room in a lump—that will be the best way.

SIR OLIV. Well, well, any thing to accommodate you; they are mine.—But there's one portrait you have always passed over.

CARE. What, that little ill looking fellow over the settee.

SIR OLIV. Yes, sir, 'tis that I mean—but I don't think him so ill looking a fellow by any means.

CHAR. That's the picture of my uncle Sir Oliver—Before he went abroad it was done, and is esteemed a very great likeness.

CARE. That your uncle Oliver! Then in my opinion you will never be friends, for he is one of the most stern looking rogues I ever beheld; he has an unforgiving eye, and a damn'd disinheriting countenance. Don't you think so, little Premium?

SIR OLIV. Upon my soul I do not, sir; I think it as honest a looking face as any in the room, dead or alive.—But I suppose your uncle Oliver goes with the rest of the lumber.

CHAR. No, hang it, the old gentleman has been very good to me, and I'll keep his picture as long as I have a room to put it in.

SIR OLIV. The rogue's my nephew after all—I forgive him every thing. (*Aside*) But sir, I have somehow taken a fancy to that picture.

CHAR. I am sorry for it, master Broker, for you certainly won't have it.—What the devil, have you not got enough of the family.

SIR OLIV. I forgive him every thing. (*Aside*) Look'ye sir, I am a strange sort of a fellow, and when I take a whim in my head I don't value money: I'll give you as much for that as for all the rest.

CHAR. Pr'ythee don't be troublesome—I tell you I won't part with it, and there's an end on't.

SIR

SIR OLIV. How like his father the dog is—I did not perceive it before, but I think I never saw so strong a resemblance. (*Aside*) Well, sir, here's a draft for your sum. [*Giving a bill.*]

CHAR.. Why this bill is for eight hundred pounds.

SIR OLIV. You'll not let Sir Oliver go then.

CHAR. No, I tell you, once for all.

SIR OLIV. Then never mind the difference, we'll balance that some other time—But give me your hand; (*presses it*) you are a damn'd honest fellow, Charles—O Lord! I beg pardon, sir, for being so free—Come along Moses.

CHAR. But hark'ye, Premium, you'll provide good lodgings for these gentlemen. [*Going.*]

SIR OLIV. I'll send for 'em in a day or two.

CHAR. And pray let it be a genteel conveyance, for I assure you most of 'em have been used to ride in their own carriages.

SIR OLIV. I will; for all but Oliver.

CHAR. For all but the honest little Nabob.

SIR OLIV. You are fixed on that.

CHAR. Peremptorily.

SIR OLIV. Ah the dear extravagant dog! (*Aside*) Good day, sir, Come, Moses.—Now let me see who dares call him profligate. [*Exit with Moses.*]

CARE. Why, Charles, this is the very prince of brokers.

CHAR. I wonder where Moses got acquainted with so honest a fellow.—But, Charles, step into the company, I'll wait on you presently, I see old Rowley coming.

CARE. But hark'ye, Charles, don't let that fellow make you part with any of that money to discharge musty old debts. Tradesmen, you know, are the most impertinent people in the world.

CHAR. True, and paying them would only be encouraging them.

CARE. Well, settle your business and make what haste you can. [*Exit.*]

CHAR. Eight hundred pounds! Two thirds of this are mine by right—Five hundred and thirty odd

pounds!—Gad, I never knew till now, that my ancestors were such valuable acquaintances.—Kind ladies and gentlemen, I am your very much obliged, and most grateful humble servant. [Bowing to the pictures.]

ACCOUNT OF LORD LAUDERDALE'S LETTERS TO
THE PEERS OF SCOTLAND.

[From the Monthly Review.]

NO man, in our opinion, can differ more widely from another, than Lord Lauderdale, addressing his fellow senators in the House of Lords, differs from Lord Lauderdale addressing his constituent peers through the medium of the press. We do not mean to apply this observation to his Lordship's *principles*, nor in the most distant degree to charge him with *inconsistency*: for we are ready to bear our testimony to the perfect consistency of his political character, in which we have never witnessed the least wavering nor tergiversation. The remark with which we set out we wish to apply solely to his Lordship's *manner*. As a speaker in parliament, he displays an ardour and a vehemence which may the more readily be considered as intemperate, as the subject of the debate is often of a nature calculated rather to suppress warmth than to call it forth: he is *semper idem*; his action is as vehement, and his diction as ardent, when speaking on a turnpike bill, as when inveighing against the advisers and supporters of the war, or asserting the general rights of his fellow citizens and of mankind. His Lordship has therefore the merit of *uniformity*; and though he cannot be set down as an impassioned, he certainly has invariably the appearance of a *passionate*, debater. In his printed letters, however, he is quite a different man: he argues with a coolness, a temper, and a gravity, becoming a person who is giving to his principals an account of the manner in which he has discharged the trust reposed in him, and is stating his claims

claims to a continuance of their favour and confidence. In our judgment, these letters will do him credit, and, if the Peers of Scotland still cherish a spirit of independence, will insure his re-election as one of their representatives in the next parliament.

The Earl not only avows himself a party man, but maintains that the existence of a party in this country is absolutely necessary for the preservation of the constitution. The Whigs, he asserts, are, from principle, the true friends of the constitution; and it is for this reason that he always has adhered, and promises always to adhere, to them: at the same time recognizing Mr Fox as their great political leader, and adopting all the opinions entertained by that able statesman respecting the present war, and the grounds of our interference, in the internal concerns of France *. This, it must be allowed, is a manly declaration; and the more so as it is made at a time when that gentleman and the Whigs are so greatly out-voted in parliament.

The statements given by Lord L. relating to public affairs are in general fair and accurate: but he must not be surprised if they be perused with caution as coming from a declared partisan, and an accuser of the men whose measures he condemns.

We think that it would be of great use to the noble Lord, if he would endeavour to speak with the same temper with which he writes; he would then find his auditors more attentive, and his arguments infinitely more impressive. We trust that he will not be offended with us for this advice, nor pronounce it to be of-

X 2

ficious

* *To draw our attention to the revolution in France, 'as it has affected the political interests of this country,' is one of his Lordship's great objects in this publication. He thinks that we have too much confined our attention to the grand question concerning the internal government of France, considering it "as intimately connected with the general interests of mankind, and the immediate happiness of the universe:" as if we had, "lost the recollection of all national feeling, or, perhaps, as citizens of the world, looking with contempt on the possession of it."*

ficious and ill-timed; we really mean it in good part; and we are persuaded that, if he can bring himself to adopt it, he will derive no small advantage from it. At the same time we are aware that, though he should be disposed to take the hint, he will not find it easy to get rid, in a short period, of a habit of long standing. The word *preventative*, which is not English, occurs too often to warrant us in considering it as an error of the press; and it is not to be found among the *errata*. It is too generally used for *preventive*, even among those whose education ought to make them explode it. Medical writers, we think, are more chargeable with this base coinage than any other class of literary men.

THE GREAT PROPHE T OF PADDINGTON-STREET;
NEPHEW OF GOD.

THE GREAT political convulsions have always been either preceded or accompanied by great moral revolutions, of which the factious of all countries have availed themselves, to ingratiate their revolutionary systems with those classes of society, that lay most open to seduction and imposture. Thus, the French Revolution was preceded by a number of sects more or less absurd, but all equally extravagant, which prepared the public mind for all sorts of changes. Such were the *Constitutionists*, who played off their tricks with great adroitness: the *Martinists*, who pretended to penetrate into the most hidden mysteries of the Divinity; the *Mesmerists*, who invited all France to their banquets; the *Somnambulists*, &c. When the French Revolution was begun, the prophetess of *Don Gerle*, a Carthusian Monk, and a member of the Constituent Assembly made her appearance; and under Rober-spierre, there sprung up at Paris a number of other visionary dreamers. It seems, that there are men in this country, who propose to employ the same means to attain their end. As a man of the name of Brothers,

thers, appears to be selected to act a prominent part in these scenes, we have been induced to communicate to our readers the following account of his printed prophecies, and the public conferences held at his house, No. 27, Paddington-street.

Mr Brothers introduces himself as a prophet, the friend of God, his own nephew, the chosen Chief of the Jews, and the Sovereign of the universe. His *daily and nightly apparitions* amount to about 600, and in all and every one of them, God reveals to him, that within a fixed time, which is to begin the 1st of June, 1795, and to end in 1798, all Sovereigns shall be struck down and destroyed for ever.

Mr Brothers, born at Newfoundland, is sent from the new, to overthrow the ancient world. At first he was an officer in the navy. "Considering that voluntary swearing, which he was obliged to comply with, as a qualification to receive his pay, was unjust, he requested permission to receive it without it. The Earl of Chatham was so good as to erase, in his favour, the word VOLUNTARY, from the form of swearing. But soon after, Mr Brothers requested from the Admiralty, a dispensing order, that he might receive his pay without taking any oath; but they would not grant it. As it was evident, that Brothers was out of his senses, he was some time after taken to a work-house." The very next night, God informed him in an apparition, "*That he would shake the English Admiralty, as a man would bread in a basket.*"

"Brothers having heard that a friend of his had his ship seized in the West Indies for an undesigned infringement of the navigation act, wrote to the Earl of Chatham to procure an indemnification for the poor man, but was refused; THEREFORE the Lord God told him at night, *that he would most truly enable him to indemnify his friend, for he should be President of the Council, and Chancellor of the Exchequer.*"

Brothers having for some time been confined in Newgate, complains, "*that a small penny loaf of bread was allowed him for the whole day to live upon,*" and states, that THEREFORE God revealed to him, that, since

since the prisoners were so very uncomfortably situated in *Newgate*, *London must needs be a SODOM and BABYLON, and would be destroyed by fire and sword.*"

All these extravagant visions were anterior to the present war. Brothers' mind, being *revolutionary exalted*, he found himself, of course, in 1792, at the height of the French Revolution. For this reason, he wrote several letters to the King, the Queen, and Mr Pitt, with a view of dissuading them from a war against France, because this war would be carried on against *righteous people*, chosen to execute the plan which God had revealed to him. Since the beginning of hostilities, Brothers has written several other letters to the King and the ministers, to induce them to make peace, but his advice has been slighted, and THEREFORE the King, the Queen, the Royal Family, the Ministers of Parliament, the town of London, and every kingdom of Europe, are to be devoted to unavoidable ruin. This destruction would have been delayed from a regard to his prayers; but as he has been treated like a madman, and moreover Government persists in its perverse intention of continuing the war, that universal destruction is to begin on the 1st of next June. At that period Mr Brothers will be recognised as the Sovereign of the Universe, the Nephew of God, and the Chief and King of the Jews. All the worldly powers are to bow before him, &c.—"Yet Isabella Wake, who brought him a three-penny loaf every Monday when he was in *Newgate*, shall always have an apartment in his palace, and a seat at his table,

Mr Brothers enjoys the greatest variety of visions and apparitions. In 1792, he was transferred to Stockholm, where he held several conferences with the ghost of the famous Swedenborg, the chief of the *Somnambulists*. He there saw through a window, a man walking round an empty elbow-chair: and God told him, that this man should murder the King. He would have informed that Monarch of his impending assassination; but knowing that the King of Sweden was to take upon himself the command of the armies destined to act against France, and that it was his intention to penetrate

penetrate through Normandy, and to burn the French fleet at Brest, he abandoned him to his fate.

At the same time the Empress of Russia would have been assassinated, but for the Prophet having been allowed by God to acquaint her with it. Her death however is only delayed; and Mr Brothers relates all the circumstances under which it is to happen, which no doubt will afford much pleasure to the Conductor of one of our Jacobine prints, who lately assured the Public, that the death of that Princess would be a most fortunate event for humanity.

We forbear to enlarge any further on the visions of the Prophet Brothers, and beg only leave to add, that before his last apprehension he was daily visited by Ladies and Gentlemen, who wanted to have their fortunes told; by indigent French emigrants, to whom he promises his protection through his interest with God; and by different descriptions of people who delight in hearing, even from the mouth of a madman, invectives against the present Administration.

ANECDOTE OF HENRY IV. OF GERMANY.

OF the numerous instances of human misery, the effect of the ignorance and fanaticism of the dark ages of Europe, may be reckoned the melancholy fate of Henry IV, emperor of Germany, who was also styled Henry the elder and Henry the great. The long reign of this prince, in the eleventh century, was marked with misfortunes, which are principally ascribed to his quarrel with the clergy, and the animosities they had excited against him for having reclaimed the possessions which had been lavished upon them by his predecessors. Terrified at the anathema of the pope, he was compelled to remain three days and three nights, in the depth of winter, in the court-yard of the pope's palace at Canosa, barefooted, imploring absolution in the most humiliating terms. He was afterwards dethroned by his son Henry, detained sometime in prison, and reduced

duced to the most abject poverty. In his prosperity, he had given the city of Kreuzenach, as a present, to his supposed friend Erchard bishop of Spire. In his subsequent distress, he applied to this very prelate, the sycophant of his prosperity, who then lived at Kreuzenach in luxurious ease. Maier, a German historian, relates the circumstance in the following manner. 'The unfortunate emperor came to the castle in as wretched a state as when he waited at the palace of Conosa, stripped to his shirt, and bare-footed. He had the attitude, voice, and humiliated aspect of a common beggar. He looked up with a timid ^{sneer} to that bishop, who had been his most intimate friend in the days of his prosperity, and to whom he had been so lavish of his bounties, in hopes to receive consolation and support in the countenance of his former dependant. He then glanced his eye over the stately dome which he himself had built, and seemed to say, behold my claim to commiseration! while the briny tear trickled down his grief-worn cheek, into the wounds which the heavy chains of his rebellious son had inflicted. He now ventures to exclaim, with faltering accent, "I have lost empire and hope! for the love of God throw me a morsel of bread upon the ground I have given you!" The supercilious and inhuman priest pretended that he could dispose of nothing without the consent of his chapter, and finally dismissed him with an oath—By the mother of Jesus I will not assist you.'

The wretched emperor died at Liege in the year 1106, the victim of the ignorance and fanaticism of that age. His body was interred in that city, but taken up again by order of the pope, and deprived of sepulture for five years, till his son Henry V, who had dethroned him, caused it to be inhumed at Spire, in the tomb of the emperors.'

F I N I S.

5 AU 63

